PC3197

Together

Teen-age Marriages: *a Pow-wow*

In color: THE CHANGING CONGO

Why Divide Church and State?

The Midmonth Magazine for Methodist Families — *June 1960*

Where? West Pakistan Who?

LIKE their U.S. counterparts, women in Pakistan enjoy dressing up and chatting together when their menfolk meet. That's exactly what was happening when wives (right) of Methodist pastors and teachers posed for this picture at Raewind Christian Institute during the Indus River Annual Conference.

Raewind is a vital center of Methodism in predominantly Moslem Pakistan where mission work started. All of today's 35,000 Pakistani Methodists are in West Pakistan. [See *From Moslem to Christian,* page 13.]

Big-city Methodists meet in such churches as Karachi's Brooks Memorial (above). But in many villages Methodism has taken root, also, stimulating the smaller churches (below).

Ladies Attending a Methodist Conference

Calling all Photographers:

Remember Together's 1961 Invitational

IN PREVIOUS years, TOGETHER has published three dramatic reader-participation color pictorials; a fourth will appear this summer. Now you are invited to join other camera-clicking readers of this magazine for Methodist families in creating a new one. The theme—Methodist Americana. The kind of color slides we are looking for—vital, sparkling pictures that will link Methodist history to the present. They may be taken of historic buildings like this one taken by Floyd Johnson of the old Edward Cox home in Bluff City, Tenn. Or they may come from a busy Methodist-related college campus or out of a Methodist hospital or home. You'll find plenty of Methodist historic sites on the Methodist Americana Map that appeared in TOGETHER's November, 1959, issue and which is now on sale, separately, at your Cokesbury Bookstore (price 50¢). TOGETHER will pay $25 for each 35-mm. slide accepted, $35 for larger slides. Entries may include up to 10 color transparencies, postmarked by February 10, 1961.

The Theme

METHODIST AMERICANA

READ THESE RULES CAREFULLY

1. Send na mare than 10 calar transparencies (colar prints ar calar negatives are not eligible).
2. Identify each slide and explain why it is Methadist Americana.
3. Enclase loose stamps far return pastage (da nat stick stamps ta anything).
4. Entries must be pastmarked an ar before February 10, 1961.
5. Original slides baught and all reproductian rights to them will became TOGETHER's praperty (far their files, phatagraphers will receive duplicates af slides purchased).
6. Slides nat accepted will be returned shartly after the clasing date. Care will be used in handling and returning transparencies, but TOGETHER cannat be respansible for slides lost or damaged in transit.

Send to: **Methodist Americana, TOGETHER, 740 N. Rush Street, Chicago 11, Ill.**

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

IT MAY NOT be precisely accurate to compare one of our eight-page color pictorials to a pebble dropped into a pond. Nevertheless, these picture stories' ripples frequently spread far—even across the world—as **Dr. Robert L. Fleming** of Kathmandu, Nepal, will testify. Dr. Fleming was featured in last October's color section, *Nepal, on Top of the World* [pages 37-44]. He's an expert in ornithology, writer, photographer—and missionary. With Mrs. Fleming, a child-health specialist, he went to Nepal in 1954 to open the United Medical mission.

"The first intimation we had concerning the article was in Kathmandu . . . about two weeks after it appeared in the U.S.A.," Dr. Fleming writes. "Soon after, we had a letter from Mr. Scott Bartlett, Editor-in-Chief of Dutton Co., New York, saying he had seen the TOGETHER article. He wondered whether we would write a book about our experiences. Then day before yesterday, Col. Clifford Gregg, director of the Chicago Natural History Museum, told me of being . . . at Buck Hill Falls in October. A Methodist was handing out copies of TOGETHER. Being a good Presbyterian, he opened the volume to the center pictures and there was Nepal! Now he wants me to be the museum's representative on the Hillary expedition and also suggests a book —*Naturalist-Missionary in Nepal.*"

Speaking of people overseas: **Dr. Akbar Abdul-Haqq**, whose *Personal Testimony* is on page 13, was born in India but took his Ph.D. from Northwestern University in Illinois. He had planned to write his story in 1958 while in San Francisco as a member of Billy Graham's Crusade team, but became so busy he had to delay it. He's president of the Henry Martyn School of Islamics in India, but feels that his real mission is evangelism.

Our cover this month illustrates an inside feature, *Jedediah Smith—Trailmaker Extraordinary*, by **Donald Culross Peattie** (pages 31-34). The painting is titled *Jedediah Smith in the Badlands* and is by a noted Western artist, the late Harvey Dunn, whose inspiring work we hope to present in more detail in a forthcoming color pictorial.

As you read Peattie's stirring account of Diah Smith's God-directed life in the uncharted West you'll run across the name Jim Bridger, one of his companions who, unlike Smith, lived to a ripe old age. Just before Bridger died in 1881, he was asked: "Of all the mountain men you knew well, who do you feel was the greatest?"

"Jed Smith," came the prompt, decisive reply. "He had all the grit and courage of the best of the mountaineers, could outtrap and outshoot most of 'em. But he had something more—school learnin'—and he believed in God and the Bible."

—YOUR EDITORS

Together presents for June, 1960

2	Where? West Pakistan	
13	Amid Violence I Found God	Akbar Abdul-Haqq
14	Why We Believe Church and State Must Be Separate	Bishop Gerald Kennedy
17	The Fruit of the Seed	Dale Fife
18	Let's Mind Our Manners!	William B. Lipphard
19	Teen-Age Marriages Can Succeed, But . . .	Annie Laurie Von Tungeln
20	What to Do for Altar-Bound Teen-Agers? *(Powwow)*	John B. Oman, Joseph N. Peacock, M. Elizabeth King
22	Unusual Methodists	
24	Help Your Child to Wonder	Rachel Carson
27	Father Knew Best	Viola Burch
29	A Letter to the Editors of *Izvestia*	A. Usakovsky
30	God Beside You	Duane Valentry
31	Jedediah Smith—Trailmaker Extraordinary	Donald Culross Peattie
34	History Catches Up With Old Diah	Herman B. Teeter
35	The First 90 Days Are the Hardest	Earl Kenneth Wood
37	Change Comes to the Congo	*(Color Pictorial)*
47	We're Camping Out Tonight!	Glenn S. Hensley
62	Texas Preacher in England	*(Pictorial)*
66	News of the World Parish	
76	Along the 38th Parallel—10 Years Later	*(Color Pictorial)*

SPECIAL FEATURES AND DEPARTMENTS

6	*Letters*	52	*Looks at Books*
11	*Newsletter*	55	*Wicked Flea*
36	*Hymns to Live By*	57	*Spiritual Efficiency*
45	*Teens Together*	59	*Browsing in Fiction*
46	*Your Faith and Church*	60	*Small Fry*
49	*Name Your Hobby*	74	*Camera Clique*
50	*Light Unto My Path*	75	*Shopping Together*

Together 740 N. RUSH STREET, CHICAGO 11, ILLINOIS
Telephone: MIchigan 2-6431

Together continues *Christian Advocate*, founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence.

Together is called "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding the date of issue. It is published by the Methodist Publishing House. (Second-class postage has been paid at Chicago, Ill., and at additional mailing offices.)

Editor: **Leland D. Case** • *Executive Editor:* **Glenn S. Hensley** • *Managing Editor:* **Fred R. Zepp** • *Art Editor:* **Floyd A. Johnson** • *Associates:* **Helen Johnson, Charles E. Munson, H. B. Teeter, Richard C. Underwood** • *Assistants:* **Else Bjornstad** *(research)*, **Carol Scott Carlson** *(production)*, **George P. Miller** *(photos)* • *Business Manager:* **Warren P. Clark** • *Advertising Manager:* **John H. Fisher** • *Circulation Manager:* **Alan M. Deyoe, Jr.**

Manuscripts: Authors should enclose postage for return—and address all editorial correspondence to the Editorial Department.

Advertising: For rates, write to the Advertising Department.

Subscriptions: Order through your local Methodist church. The basic rate under the All Family Plan is 65¢ a quarter ($2.60 a year) billed to the church. Individual subscriptions are $4 a year in advance. Single copy price is 50¢.

Change of Address: Five weeks' advance notice is required. Send old and new address and label from current issue.

Vol. IV, No. 6; **copyright 1960 by Lovick Pierce, Publisher.**

SELECTED BITS FROM YOUR

Letters

Puerto Rican Church Boom

R. W. KIDDER
Belle Glade, Fla.

I appreciated *Puerto Rico Is Growing Up Fast!* [March, page 37]. I also noticed a recent news item that points up the island's great potential. Bishop Fred P. Corson of the Puerto Rican Provisional Conference pointed out that the growth in Puerto Rico has outstripped the resources we can make available to its churches. All too often, he added, the church appears to be static on the mainland, but in Puerto Rico we could establish 20 new churches tomorrow if we had sufficient leaders, resources, and money.

Puerto Rico's Farming Better

H. HOWARD BIGGAR
Berwyn, Ill.

Your pictorial *Puerto Rico Is Growing Up Fast!* was excellent and reminded me of a week spent there. I was especially interested in the agricultural side of the island's economy. I enjoyed visiting plant breeders at the experiment station in Rio Piedras; these men were trained in the USA. I found 4-H Club leaders devoted to their work. A trip by air to an agricultural college at Mayaguez also was most interesting. The progress in agriculture ties in well with the growing prestige of this picturesque island.

Approves *Methodist Americana*

C. M. GOETHE
Saeramento, Calif.

I am tremendously impressed with what you are doing in *Methodist Americana*. Half a dozen competing organizations in the field of religion (including the ones that have a mosque in this city and another that has several Buddhist temples in our Sacramento Valley) are apparently much more conscious of the need of continually reminding their people of their church history. In Protestantism, who else besides you TOGETHER folks is conscious of this need?

Statue 'Shocking'

MRS. G. W. CRANNELL
Springfield, Ill.

I was shocked to see that picture of a statue of Christ [*Steel Strikes Stone to Speak of Christ,* April, page 16] and read that it is in the chapel of Methodism's Wesley Theological Seminary, Washington, D.C. Since when has Methodism forsaken the Ten Commandments? Can't we read Exodus 20: 4-5? I'm sure John Calvin, John Knox, John Wesley, and any of the other early Protestant Reformers would not welcome statues in their churches. Our God is a spirit, not a God of stone made by hands of man!

I'm disappointed that any Methodist seminary would tolerate in any of its buildings a statue representing divinity.

'No!' to Chapel on Rim!

ANTHONY WAYNE SMITH
Executive Secretary
National Parks Association
Washington, D.C.

We were disturbed by the reference to the proposed Shrine of the Ages in *Earth Declares His Wonder and Glory* [April, page 37]. Most conservationists feel, I believe, that the values they are defending in the great national parks of America are essentially religious values; for the full realization of the religious experience which the parks offer, however, it is necessary that they remain as nearly as possible in their unspoiled natural condition.

Conservationists have objected, almost to a man, to the proposal to build the Shrine of the Ages on the rim of the canyon in Grand Canyon Park. It is the location of the structure, and not the building itself, to which objection has been taken.

There now is a possibility of locating the chapel in Grand Canyon Village. To such an altered location, I feel sure, there would be no opposition.

'Compromise' Remarriage Rules?

MRS. FLOYD F. POWDEN
Shelbyville, Ill.

Re: *Should Methodism Liberalize Its Rules on Marrying Divorced Persons?* [April, page 26]. "Liberalize" is the wrong word. It should be just plain "compromise." The line between opposing and supporting a thing is very thin. How far can we go in compromising God and our church? We are either for or against certain things.

If we compromise holy matrimony we may just as well destroy the marriage vow. I remember the vow: "In the presence of God—for better or worse—until death do us part." I do not take the meaning of the vow lightly.

Heaven forbid that our wonderful Methodist Church should weaken the faith of so many couples who look to our church for strength.

Rescind Divorce Law?

J. HOWARD ACTON, *Pastor*
Salem, Mass.

How many Methodist ministers have been tried for maladministration on the divorce question? [See *Should Methodism Liberalize Its Rules on Marrying Divorced Persons?*] How many convicted? My guess is: "None." It is time this irrelevant rule was rescinded.

Code Grows With Students

MRS. MATTHEW R. BARCELLONA
Dallas, Tex.

The members of the Code Committee of the Benjamin Franklin Junior High School are pleased with TOGETHER's presentation of our code of social conduct [*This Social Code for Teen-Agers Works!* March, page 26]. So many requests for copies have been received that we are printing our third edition, the largest so far.

As clinching proof that the code works, the ninth-graders have designed their own "Model for Maturity" to take with them into the 10th grade. They knew it worked—and wanted it to continue.

Vision 'Not a Command'

GEORGE CONRAD
Ulysses, Kans.

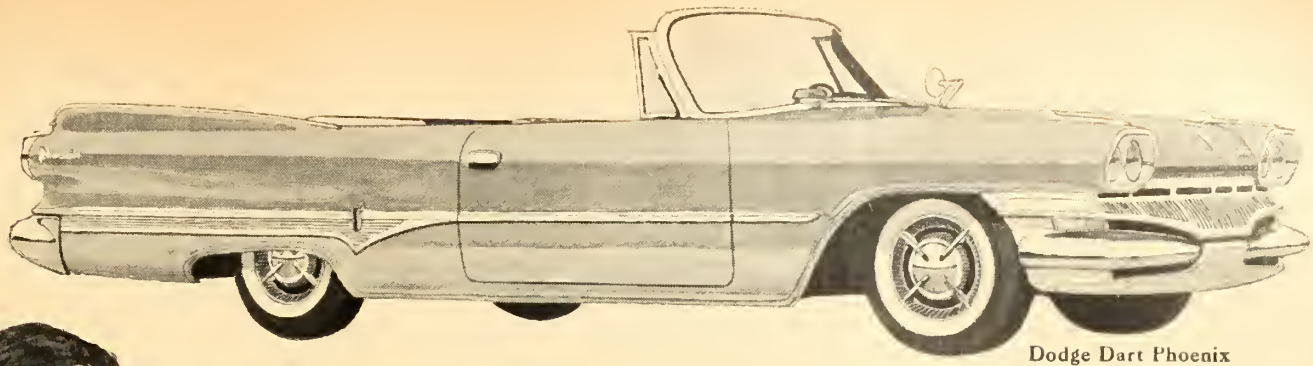
I read with interest *How Peter Started Christians Eating Pork* [March, page 56]. The vision that Peter saw was not a command from God telling him to eat pork. By reading all of Acts 10 we learn that God told him that a Jew should not call any man of another nation common or unclean. In other words, God told Peter that the Gentiles are created equals of the Jews.

I suggest everyone read slowly all of Acts 10 to get the complete meaning.

Topical Review Available

SIDNEY T. DAVIS, *Chaplain*
West Virginia Wesleyan College
Buckhannon, W. Va.

Thank you for the remarkable *Topical Review* of the contents of TOGETHER in its first three years of publication. I am particularly grateful for the *Review* because of its potential value as a bibliography in our field of Christian Education and I'm writing to see if copies are available for wider distribution. If they are available, will you please send me 50 copies to be given to students enrolled in our classes in Christian Education? I hope you will be doing this kind of thing periodically.



Dodge Dart Phoenix

Pure Automobile

Imperial Le Baron Southampton

The Quick,
the Strong, and the Quiet from

CHRYSLER CORPORATION

VALIANT • PLYMOUTH • DODGE DART • DODGE • DE SOTO • CHRYSLER • IMPERIAL

METHODIST SCHOOLS

"KNOWLEDGE does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

WEBSTER

Help support the college or university of your choice. The rewards will be great.

Wofford College

Located in Spartanburg, S. C., has a few openings for qualified students in September, 1960. A four-year fully accredited Methodist liberal arts college for men. Courses leading to all professions.

For information write, Director of Admissions, Wofford College, Spartanburg, S. C.

MEMO on MacMurray Faculty...

Constructive thinking is inspired and guided at MacMurray College by experienced professors. They have studied in over 20 American and half a dozen continental universities. About half hold doctorates. The faculty-student ratio of 1 to 12 provides ample faculty members to serve the academic needs of every student. This in part accounts for MacMurray's high scholastic rating. The College prepares both men and women for their future through a broad liberal arts, technical or special education.

Member of North Central Association, Association of American Colleges, American Association of University Women, Methodist Educational Association, National Association of Schools of Music.

Coordinate Men's College Founded 1955
Women's College Founded 1846

MACMURRAY COLLEGE • JACKSONVILLE, ILLINOIS

It will be of great value to us in college work, and also for many others across the church.

Yes, copies of the Topical Review *of* TOGETHER*'s first three years are available, Chaplain Davis, and your 50 copies are on the way! A limited supply of these reviews may be secured from* Topical Review, *740 N. Rush Street, Chicago 11, Ill.*—EDS.

'7-Day-a-Week Church'

RONALD E. SHERIFFS, JR.
Springfield, Mass.

I heartily agree with Mrs. H. M. Willard [*Letters*, March, page 6] that any church that uses snack bars and swimming pools to bolster membership is forgetting the basic purpose of the church. I think, however, that she has overlooked a vital point in that the church has an obligation to her people to provide wholesome, creative, educational, and religious programs to fill leisure hours.

If our children are brought up to think of the church as a seven-day-a week church, I believe we will have taken a big step toward solving juvenile delinquency. Having been brought up this way, they will carry the same idea with them into adulthood and, in later years, instill it in their own children, too.

Credit Where It's Due

KARIN S. JAMES
Paoli, Pa.

I was surprised to find a schoolmate in *Unusual Methodists* [April, page 30]—but disappointed when you neglected to mention that Edith Carter Baum was graduated from Methodist-related Western Maryland College in Westminster, Md. Let's give credit where credit is due!

What Snowplow Uncovered . . .

MRS. GRITTA M. HIGGS
Akron, Ohio

Here are lines I wrote after studying the February cover. You may publish them if you think they would bring pleasure to other readers. I enjoyed writing them:

I see beyond the struggle with the mountain of snow
A promise and a prophecy of rebirth
A world renewed by the age-old miracle of spring
And plowshares making laughter wrinkles on the face of Mother Earth!

Stolen: One *Together*

JANE MARIE JACKSON
Jacksonville, Fla.

Our family consists of four: my parents, my older brother, and myself. I am the 14-year-old daughter, and we all enjoy TOGETHER.

Someone else must enjoy it, too, because on taking it to school one day for a science report, I had my copy stolen. My mother was upset because she had not yet read it.

Now that you know the story, would you please send another copy?

Yes, Jane Marie, we are putting another copy in the mail. And we hope the culprit enjoys his reading!—EDS.

Living Dyer Memorial

EDWARD R. JACKSON, *Pastor*
Leadville, Colo.

The article, *Bible, Gold Dust, and Skis* [April, page 34], says that Colorado has three memorials to John Dyer's memory. The author failed to

Breckenridge church: fourth memorial.

mention the Methodist church at Breckenridge. It was built in 1880 and has been in constant use all these years.

Last year the U.S. Forest Service attached a sign to the building, saying it is "Father Dyer's Church."

We are proud of our church and its heritage. While the membership is not large, it is a living memorial to the memory of John Dyer, better known in our part of the country as Father Dyer.

He Watchfully Waited . . .

TED TOWNSEND
Waterville, N.Y.

I wrote you after the publication of your first issue that you had put out the best publication of its kind in the country. I said I would wait to see if you could keep it up.

You have. And might I remark, your (or may I say *our*) pictures are super. I have seen copies placed on walls in many a home.

'Tune God In'

A. RAY NEPTUNE
Burlingame, Calif.

In *Is the Pie in the Sky Chocolate?* [February, page 30] Wini Jones seemed to have difficulty explaining to preschool children the fact that God is everywhere. Perhaps this will help:

God is everywhere, just like radio and TV is everywhere. We don't see him, we don't feel him, but he is there just the same. But if we have our hearts in tune with him we will feel his presence and hear his still, small

voice. And the evil one is there, too, just the same—everywhere.

But just like our radio and TV, we choose whom we want to tune in—and we can tune out the other.

A 'Wishy-washy' Magazine

IRVIN A. KUNZMAN, JR.
Folcroft, Pa.

The description on the announcement that TOGETHER Magazine will be sent to our home, along with my previous disappointing experience examining the magazine, convinces me that it is not remotely connected with Christianity as the Bible teaches it.

I suggest that you spend your time and financial resources evangelizing the billion unchurched and unsaved around the world, not to mention the millions churched, but unsaved, within The Methodist Church, rather than publishing a wishy-washy, socialistically inclined periodical like TOGETHER. The world needs Christ, not togetherness.

If you feel inclined to publish this, feel free to do so.

We do—and do so.—EDS.

More on Driftwood

MARY PACKWOOD
Hanford, Calif.

I was pleased to read in *More Hobbies Unlimited* [February, page 59] an account of the work of Florence M. Schaffer. I have worked with this artist and philanthropist in the presentation of her famous Driftwood Teas for several years. Since your article was written another Driftwood Tea has been held, from which $1,627 was raised for Kingsburg Community Hospital auxiliary. Mrs. Schaffer now is preparing a new book—*Driftwood for Home Decoration* (Hearthside Press) which should be out in the fall.

The Flavor of Sarawak . . .

TRACEY K. JONES, Jr.
Executive Secretary
Division of World Missions
New York City

Thank you for your excellent article and pictures, *Sarawak—Once Headhunter Land* [January, page 37]. The composition is superb and you have caught the flavor of the area and the opportunity that is ours.

They Work Together . . .

JAMES E. DOTY, *Area Director*
Indiana Pastoral Care & Counseling
Indianapolis, Ind.

Bethel Methodist Church in Indianapolis has begun a program called *Operation Together*, sponsored by the Commission on Membership and Evangelism.

Back issues of TOGETHER are given by parishioners so that members of

A NEW LIBERAL ARTS COLLEGE OPENS IN FALL OF 1960 to Freshmen on a beautiful $5,000,000 campus now under construction. Methodist sponsored, quality education, moderate cost.
Write: NORTH CAROLINA WESLEYAN COLLEGE, Rocky Mount, N. C.

PENNINGTON
Methodist College Preparatory School for Boys. Owned by the New Jersey Conference. Christian college preparatory. Fully accredited grades 7-12. Thorough preparation for college in small classes. Developmental reading. Individual guidance. Spacious campus, attractive buildings. Moderate rate. Endowed. Est. 1838. Summer School. Write for catalog.
Charles R. Smyth, D.D., Box 45, Pennington, N.J.

KENDALL COLLEGE
(a 2-year liberal arts college)
ON $350 CASH AND THE BALANCE BY WORK-STUDY PROGRAM
WRITE FOR CATALOG OF SELF-HELP, PAY-AS-YOU-GO PLAN
2408 ORRINGTON AVE., EVANSTON, ILL.

Established Tradition of Excellence
Morningside College
SIOUX CITY, IOWA

DR. ROY L. SMITH
Preacher, Author, Columnist, Evangelist, Lecturer, Churchman, Editor, Humanitarian.

YOU ARE INVITED
to join the friends and Alma Mater of
ROY L. SMITH
in naming this beautiful one-half million dollar *COLLEGE-STUDENT CENTER NOW BEING BUILT* (See below)
IN HIS HONOR

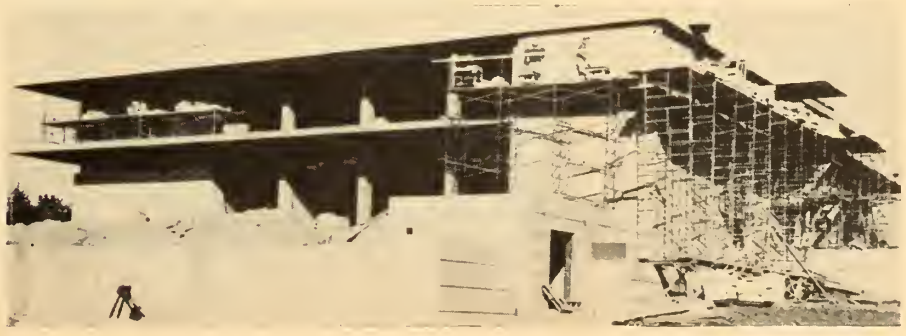
Dr. Smith's life coincides almost identically with his Alma Mater's 75 years of service in Christian higher education.

You and your family are invited to participate in honoring Dr. Smith by sending a check to his Alma Mater—*Southwestern College, Winfield, Kansas*, c/o *Development Office*, marked "For Roy L. Smith College and Student Center."

Committee of Sponsors: BISHOP DANA DAWSON, Topeka, Kansas; J. M. WILLSON, Floydada, Texas; DR. T. OTTO NALL, Editor *The Christian Advocate*, Chicago, Illinois; WILLIAM BROADHURST, Tulsa, Oklahoma; DR. ARLON EBRIGHT, Hutchinson, Kansas; DR. LOVICK PIERCE, Publishing Agent, Nashville, Tenn.; DR. JOHN O. GROSS, Executive Director, Board of Education, Nashville, Tenn.

Your name will be placed in the Honor Book, including any word of greeting you may wish to send. This Book will be presented this fall to Dr. Smith and his family.

Send in your gifts today.



Gold Ribbon Winner from Houston
gives you an easy Icebox Recipe for

Crispy Cookie Coffeecake

"Here's a new icebox way to bake with yeast," says Mrs. William Newnom of Houston, Delaware, winner of the new Gold Ribbon for yeast baking at the Kent Sussex Fair. "There's no kneading, no fuss. You mix the dough and leave overnight in the refrigerator. Next day bake crispy cookie coffeecake with the wonderful flavor only yeast can give. Of course, use Fleischmann's Active Dry Yeast . . . it's fast and easy, the kind we prize-winning cooks like best."

Crispy Cookie Coffeecake

In small bowl dissolve 1 package Fleischmann's Active Dry Yeast in ¼ cup warm (not hot) water—or one cake compressed yeast in lukewarm water. In large bowl combine 4 cups sifted flour, 1 teaspoon salt, 1 teaspoon grated lemon rind, ¼ cup sugar. Cut in with pastry fork 1 cup (2 sticks) Blue Bonnet Margarine. Combine and add to flour mixture 2 beaten eggs, 1 cup milk (scalded and cooled to lukewarm), the dissolved yeast. Combine lightly. Cover tightly and refrigerate overnight. Divide dough in half. Roll each piece on well-floured board into 18x12-inch rectangle. Sprinkle with mixture of 1 cup sugar, 1 tablespoon cinnamon. Roll up tightly, beginning at wide end. Cut each roll into 1-inch slices. Place cut side up on greased baking sheet. Flatten with palm of hand. Bake at 400°F. about 12 minutes. Makes 36.

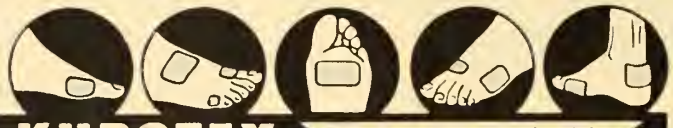
ANOTHER FINE PRODUCT OF STANDARD BRANDS INCORPORATED

Fast Relief Wherever Feet Hurt!

Extra Soft . . Extra Cushioning . . Extra Protective Adhesive Foot Padding

Just cut it to the needed size and shape and apply.

Dr. Scholl's KUROTEX is a superior moleskin, yet costs no more. A wonderfully effective relief for corns, callouses, bunions, sore toes, heels, instep ridges and wherever shoe painfully rubs, presses or pinches. Flesh color. 15¢, 35¢, 45¢ and $1.00. At Drug, Shoe, Dept., 5-10¢ Stores and Dr. Scholl's Foot Comfort® Shops.



Dr Scholl's KUROTEX — A Superior Moleskin

LAKE MOHONK MOUNTAIN HOUSE

In the mountains of Eastern New York State. A different type of resort where the relaxed atmosphere has been a "tradition" for 91 years. No bar. Arrivals and sports restricted on Sunday. 300 comfortable rooms. Generous and tasty meals. 7500 acres mountain property, private lake. American Plan. Open April 15 to late October. Write for booklet 2T from

SMILEY BROTHERS, Mohonk Lake, Ulster Co., New York

the Commission can leave them in the homes of prospective members. *Operation Together* means that together the laymen call in the home, together they invite families to join in the fellowship of the church, and together they leave TOGETHER wherever they go.

Operation Together has shown excellent results. Our only problem is that members are reluctant to give up their back issues.

A Timely Reminder

DR. DANIEL M. JOHNSTONE
Highland Park, Ill.

As a Presbyterian who lives in a predominantly Jewish community, I especially appreciated Chloe Sloan's *What Makes America Great* [February, page 13]. America always will be great if she continues to live up to her highest ideals and traditions. Unfortunately, too much publicity is given to the minority elements who preach and practice racial and religious intolerance. Your article comes as a timely reminder that it is on the unity of all our peoples that America's greatness depends.

Attention: Methodistia Collectors

THEODORE H. WOLFF, *Pastor*
Wentzville, Mo.

Our church greatly desires to obtain a booklet out of print for some years. *Helps for Personal Workers* was originally compiled by Dr. Luther E. Todd and later used in the Aldersgate Commemoration Bishops' Crusade. I'd appreciate hearing from anyone who could spare his copy.

Christianity Is Personal . . .

LEE PENNY
Bonner Springs, Kans.

I am 18 and in a constant state of questioning. TOGETHER has often calmed my doubts and strengthened my faith in God and in people. Thank you for giving plain people a chance to witness their faith in their own way, thus showing me that Christianity is personal, not just a group movement.

Fiji Can Use Back Copies

PETER K. DAVIS, *Pastor*
Methodist Mission
Na Savusavu, Fiji

TOGETHER is read and appreciated in Fiji, too. Many more of our ministers and people in this, one of the stanchest Methodist areas in the world, could find spiritual stimulation and help if some of your readers would send on used copies. Hospital patients would be particularly glad to receive them.

Yes, we know about, and are proud of, the stanchly Methodist South Sea isles—especially Tonga with famous Queen Salote, featured in TOGETHER *August, 1957.*—EDS.

Together / NEWSLETTER

GETS LIFE MEMBERSHIP. Dr. George L. Morelock of Coral Gables, Fla., has been awarded the first life membership in Methodist Men. The 80-year-old retired executive secretary of the General Board of Lay Activities of The Methodist Church helped establish the Board of Lay Activities in the M.E. Church, South, in 1922, and took charge of layman's work in The Methodist Church 18 years later, shortly after unification.

PAVE WAY TO SPLIT? Alabama and Mississippi now have laws permitting churches to withdraw from their parent denomination rather than accept forced integration. While The Methodist Church, integration, and segregation were not mentioned specifically in the laws, the Mississippi Association of Methodist Ministers and Laymen declared the Mississippi act will "enable the local church to resist integration."

REPORT METHODISTS SLAIN. Unconfirmed reports received by Dr. Joseph B. Webb, superintendent of the Johannesburg Methodist Central Hall, indicate at least 10 Methodist laymen were among those killed during riots of Sharpeville, South Africa.

BENEVOLENCE RECEIPTS UP. Receipts for six general benevolence funds of The Methodist Church for the 10 months ending March 31, 1960, totaled $15.3 million, almost a million dollars higher than for the same period in the last fiscal year.

TO AID LATIN AMERICANS. Ground has been broken in Houston, Tex., for a $125,000 Wesley Community House to serve Latin Americans in the area. It is a project of the woman's division of the Board of Missions of The Methodist Church.

SCANDINAVIAN BUILDING BOOM. Methodists continue to be active church builders in three northern European lands. Four new churches are under construction or will be soon in Sandness and Bergen, Norway; Copenhagen, Denmark, and Tammerfors, Finland.

TOO CLOSE TO YOUTH WORK. A Texas county judge has refused to issue a beer permit to a Dallas tavern because the saloon would be too close to youth work conducted in the same block by the Wesley Methodist Center.

(More church news on page 66)

Worship in comfort with individual seating by

HEYWOOD-WAKEFIELD EST. 1826

More and more places of worship are featuring individual comfort and privacy with Heywood-Wakefield seating. Tastefully designed and manufactured to highest quality standards, chairs are available with a variety of hymnal racks and aisle ends adapted to your specific requirements. Write for folder illustrating many models.

HEYWOOD-WAKEFIELD COMPANY
Church Seating Division
MENOMINEE, MICHIGAN

RAISE MONEY
For Your Group

WITH EASY-TO-SELL
KEEPSAKE PLATES
that permanently
PICTURE YOUR CHURCH!

Send for **FREE KIT** that shows you how simple it is!

Ask About Our
SPECIAL SUMMER OFFER

WORLD WIDE ART STUDIOS

P. O. Box 956
Covington, Tennessee

YOUR GUARANTEE OF FINEST QUALITY
All KEEPSAKE PLATES are decorated by our exclusive CERAMA-ETCH PROCESS

"Because I wasn't getting enough sleep, my doctor started me on Postum!"

"**There's nothing** worse than staring at the ceiling all night. I know. I used to. Just too keyed up to sleep. And how tired I always was the next day!

"I finally went to the doctor. He said I might be like a lot of people he'd seen lately: drinking too much coffee. He explained that some people can't take all the caffein in coffee all the time; suggested I start drinking Postum instead. Postum hasn't a speck of caffein in it, can't irritate your nerves or keep you awake.

"I took his advice. And in just a few days I began to sleep better. Why don't you try Postum for 30 days? You'll find yourself sleeping better—and feeling livelier, too. And you'll like the way Postum tastes."

Postum is 100% coffee-free

Another fine product of General Foods

Amid Violence I Found God

By AKBAR ABDUL-HAQQ

Out of a fearful experience came surrender—and a new pastor for India.

GOD HAD PLANS for my life before I was born. As a second-generation Christian, I rejoice that the hand of God leads me daily.

When my father was a boy in India, he was trained to be a Moslem priest, and at 19 he was sent to serve a village in the Punjab. Shortly after moving there he fell sick and went to a Christian doctor who wrote him a prescription. On the back of the paper was a verse:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The experience set my father thinking. His curiosity aroused, he obtained a copy of the New Testament. As he read it, prejudice fell away and a conviction of the truth of what he read grew in his heart. Over his parents' objections, he was baptized.

By 1920, when I was born, my father was a Christian pastor in the Punjab. One day, when I was about two, I became ill and a doctor told my parents nothing could be done to save my life. Refusing to abandon hope, my father prayed a promise: if my life were spared, I would be dedicated to the ministry. In three days I was well.

Guided by my father, I developed a keen interest in spiritual matters. I attended a public school where I was the only Christian; often other students crowded around me, shouting gibes and questions. Such rough handling not only gave me a sort of mental toughness but also made me think earnestly about the truths of my religion. Matching Jesus Christ and his teachings with others, I realized the uniqueness of the Savior and the excellence of his way. Nevertheless, I could not bring myself to accept the life to which my father had pledged me.

Time went by. I joined the staff of a Christian college in Lahore and had been there about a year when the partition of India and Pakistan was effected in 1947. Our school, near the border, was forced to close, and my wife and I left the city. A few days after our arrival at my parents' home, we witnessed the massacre of several thousand persons in one of the outbreaks of communal rioting which followed partition. Our house was only a quarter of a mile from the scene, and all night we heard shrieks of men, women, and children being beaten.

A few days later, we ourselves received an anonymous letter threatening us with death if we failed to fulfill certain demands which eventually would have forced us to renounce our Christian faith. We refused—and spent a week in a veritable valley of shadows. Death was near—and I was afraid to die. Four days I struggled with fear, unable to sleep or eat. The fifth day, in utter helplessness, I threw myself on the mercy of God in prayer. That night I slept soundly; next morning, I found to my astonishment, I was no longer afraid. Instead, I felt a tickling sense of adventure in both life and death. A new certainty of eternal life in Christ filled my soul. In that moment I knew I could hesitate no longer. I must devote my life to the vision for which my father had dedicated me as a child. After a year in the ministry, I was granted a Crusade Scholarship to study in the U.S., and during the next three years both my wife and I earned degrees at an American university.

Now, after eight years in the ministry of The Methodist Church in Southern Asia, I am still possessed of a growing sense of destiny in my God who has guided me through life. And as I go about my job of evangelism this consciousness is like a staff in my hand. As long as he gives me breath, I shall labor to bring Christ to India—and to the world.

Why We Believe *Church* and *State* Must Be Separate

By Gerald Kennedy
Bishop, Los Angeles Area, The Methodist Church

IT IS A STRANGE THING that we take important matters so lightly until they are challenged. I remember a neighbor who attended church once or twice a year and then went into a panic when his daughter fell in love with a boy of another faith. I dwell complacently in a Christian country until I visit a nation that is officially atheistic. We assume that stability of government is universal until we visit a country where changes are made by revolution and action is obtained by bribes.

Usually we simply assume that everybody is in favor of the separation of Church and State. But when we see nations under control of a church which denies freedom to other churches, we take a new look at the separation doctrine. Because of the political situation today, millions of Americans are being forced to re-examine this foundation stone of our republic. We cannot take it for granted and, painful as it is, we must think the matter through afresh.

This issue not only separates Church and State, but it also separates church and church. It is difficult to talk objectively about the differences between Catholic and Protestant in regard to this principle. Some Protestants easily become self-righteous and some Catholics dodge the question by charging intolerance. Of course, people who are neither one nor the other ask why the whole thing cannot be forgotten and everybody believe anything he wants to believe, just so he is sincere.

The nation which will not face issues is doomed. There is no surer sign of our sickness than the substitution of public-relations techniques for the debate of principles. We are in grave danger of being betrayed by the kind of leaders described by Jeremiah:

They have healed the wound of my people lightly, saying, "Peace, peace," when there is no peace (Jeremiah 6:14).

In the name of our founding fathers, let us not fear debate. Let us, like them, be worthy to raise issues.

The idea of separation of Church and State is a Protestant doctrine and was never seriously challenged so long as this was a Protestant country. The U.S. now is more properly regarded as a pluralistic country, although Protestants are a substantial majority. But the Roman Catholic Church has strength and status and our Jewish brethren exercise great influence. *Americans as Americans have to decide what they believe about this issue and they must declare themselves, not as members of a church, but as citizens of a nation.*

The doctrine of separation is not perfect. It leaves the public schools in a kind of religious no man's land where children study almost any subject seriously, save religion. It tends to encourage the idea that religion is a department of life rather than a way of life. It sometimes seems to cut off sections of our common life from God's demands and judgments.

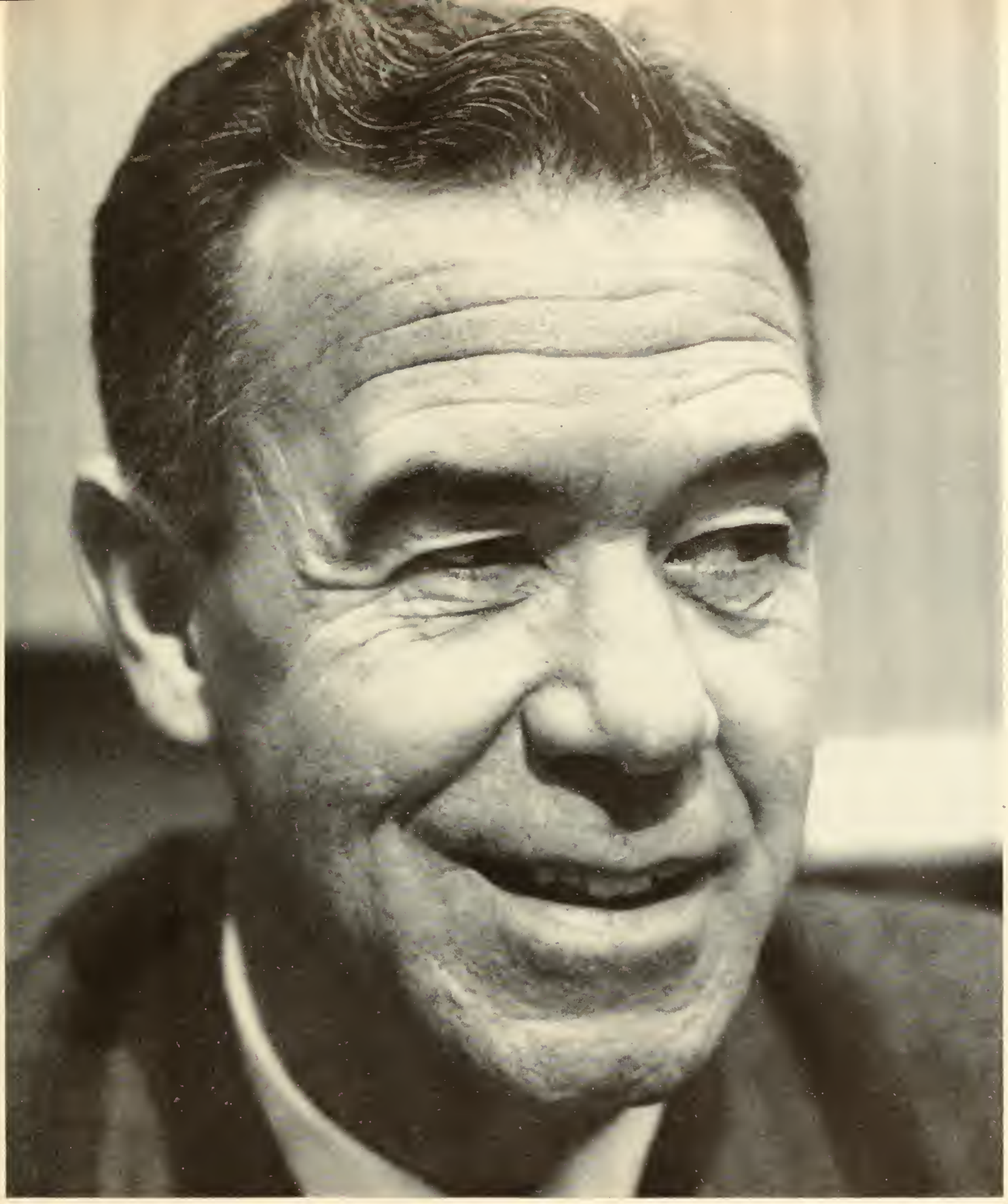
The strength of separation far offsets its weakness, however, and Protestants both by heritage and spirit are committed to it. If we do not feel that the home and the Church can take care of the religious education of our children adequately, we are at liberty to provide parochial schools. That these schools should be tax-exempt most of us agree, but we do not believe that they should be further subsidized by the State. The constant pressure which comes from parochial schools for free textbooks and transportation will be opposed by most Protestants as a serious attack on the separation principle.

We believe in the public schools because we see them as basic to our American democracy. Our way of life is built on a common loyalty to our common values. As I look back on my own public-school days, it seems to me that they came nearest to giving me a truly democratic experience. The rich and the poor, the white and the colored, the executive's son and the janitor's boy all stood on their own feet. Leadership came from personal qualities and not from social status. To have our educational system split into denominational segments makes me shudder. I believe that any group seeking the destruction of our public schools is subversive.*

It is unthinkable that the American government should ever be dominated by a church or should seek to dominate a church. I have been in countries during the last few years where a particular church controlled the political situation and either openly or secretly exercised a tyranny over other churches. Last summer I saw a government dictate to the churches what they could say, what meetings they could hold, and what function they might fill. There is not too much to choose between these two conditions, for both of them are monstrous. I believe the Protestant in Spain and the Roman Catholic in Russia would find agreement on this point.

This does not mean that the State is beyond the reach of the Church. It does not mean that the State is exempt

* *See Powwow,* Why Don't Methodists Have Parochial Schools? *by Francis Gerald Ensley and John Lester Buford* [*November, 1958, page 30*].



Methodism has some 30 ministers who now are bishops. Their new leader is Gerald H. Kennedy, who succeeded Marvin A. Franklin, Jackson, Miss., as Council of Bishops president. Elected bishop at 40, he was the youngest man ever to enter the episcopacy. An eager world tourist, he holds an earned Ph.D., and is known as both preacher and author. His The Methodist Way of Life *is a Methodist classic. Each month he browses in fiction with* Together *readers (see page 59)—and with his wife Mary who also reads widely. His office is associated with other Methodist operations at 5250 Santa Monica Boulevard, Los Angeles, and to it he drives each day in his red convertible.*

from the moral law or from the prophetic word of the Church. It does not mean that the statesman loses his status as a child of God whose final loyalty is to God. It is heresy for both Protestant and Catholic when a political officeholder announces that any oath is above his loyalty to God. Because America is a Christian nation, its citizens rightly assume that men should find no conflict between political principles and Christian faith. Personally, I would prefer my governmental representatives to be honest atheists than to be church members whose loyalty is in conflict with the rules of their church.

Why is all of this in our minds just now? Obviously, it is because a member of the Roman Catholic Church is making a mighty effort to gain the nomination for the presidency. There will be some who will decide the issue in their own minds out of blind prejudice. They have developed a hatred and neither reason nor logic operates in their thinking. The overwhelming majority of Americans do not condone this spirit and they will repudiate it as a denial, not only of the Christian Gospel, but of our American heritage.

There are others who have made a fetish out of what they call "tolerance." The proper name is "indifference," but they no longer can tell the difference between the two. These have no convictions and so they fear controversy as if it were the devil. They are the sunshine girls and boys who run the other way if they must make a choice or express an opinion. When they rake, they rake with tines up. They are pleasanter to have around than the bigots, but they are about as dangerous to society.

Neither of these groups represents the majority of Americans, who want to keep the issues clear and face them honestly. They will not use smear tactics and they will not deal in personalities. But they will insist that differences do not disappear by refusing to face them and that in the long run a society must welcome open debate. They will agree that a man's religion is his own business, but a man's social philosophy is of public concern if he is running for office. Every man has a right to believe as he pleases about birth control.† But if his church tries to force an opinion upon everybody, that is something to think about if he wants to be elected to the presidency. A man may regard his as the only true church, if he prefers, but what will that do to the leader of a whole nation, the majority of which are "heretics"?

The Protestant Episcopal bishop of San Francisco, James A. Pike, pointed out recently that there are two Catholicisms, which he labels the "official" and the "unofficial." This is helpful in thinking through the problems. The official position of the Roman Catholic Church is spelled out in clear fashion and it fills a Protestant with fear. We cannot be at ease with an insistence that there is only one true Church, which ought to control the State. We pull back from an institution which claims the right of administering the educational system. We are far from happy when a church announces that error has no rights when it is confronted by truth, and then claims the right to decide who is in error and what is truth.

Are Spain and Peru examples of "official" Catholicism? When the archbishop of Lourenço Marques, Mozambique, issued a bitter attack against Protestantism a few years ago, was he giving the official Catholic attitude toward the Protestant missionary enterprise? Is the persecution of our Protestant brethren in Colombia the official Catholic policy whenever that church gets into power?

But we are told that there is an unofficial Roman Catholicism, which is quite different and represents the American point of view. I know that many of my Catholic friends are as unhappy with Spanish intolerance, the superstition of so much South American Christianity, and the Mozambique cardinal's attack as I am. Cardinal Gibbons is more representative of American Catholicism, and this great man shows an unofficial Catholicism which all of us can admire.

The great question is the extent to which this more liberal Catholicism has authority over American Catholics. Would the Roman Catholic Church guarantee a Catholic president the right of freedom of conscience? Would it claim an authority in such matters as making birth-control information available or attending interfaith meetings? The files of POAU‡ are full of cases fought or pending in which the Catholicism of America seems eager to control public schools.

Would a Catholic president be caught between the claims of an ecclesiastical institution which assumes the right of excommunication and the administration of a nation built on principles which his church officially denies? It would bring many of us great satisfaction if we could be reassured on this point—officially. For I suggest that if it were any organization but a church involved in this issue, none of us would be content with a suggestion that its members will not always follow the party line.

We Protestants ask nothing for ourselves which we will not demand also for our Roman Catholic brethren. Every church must be free to propagate its faith and speak its word. Every church may set its own standards of belief and practice for its own members. But if where it has acquired the power it has denied principles upon which our society stands, it is not improper to ask for a clear statement of its intentions now and tomorrow. The issue is not who is right and who is wrong, or who is better and who is worse. It is simply whether we shall remain free to find our answers in an open competition of ideas. We want information open to all who desire it, with no ecclesiastical authority deciding what is to be released. *We want, in a word, the right to be wrong without being branded heretic.*

Our way has produced the most vital and relevant church life in the world. American Catholics and Protestants alike wield a wide influence and enjoy a position that is relevant to all of life. This way has proved to be the best defense against Communism, and it has succeeded where an authoritarian State and an authoritarian Church have failed.

The issues before us are crucial for us and for the whole world. We must face them with love, honesty, and courage.

---

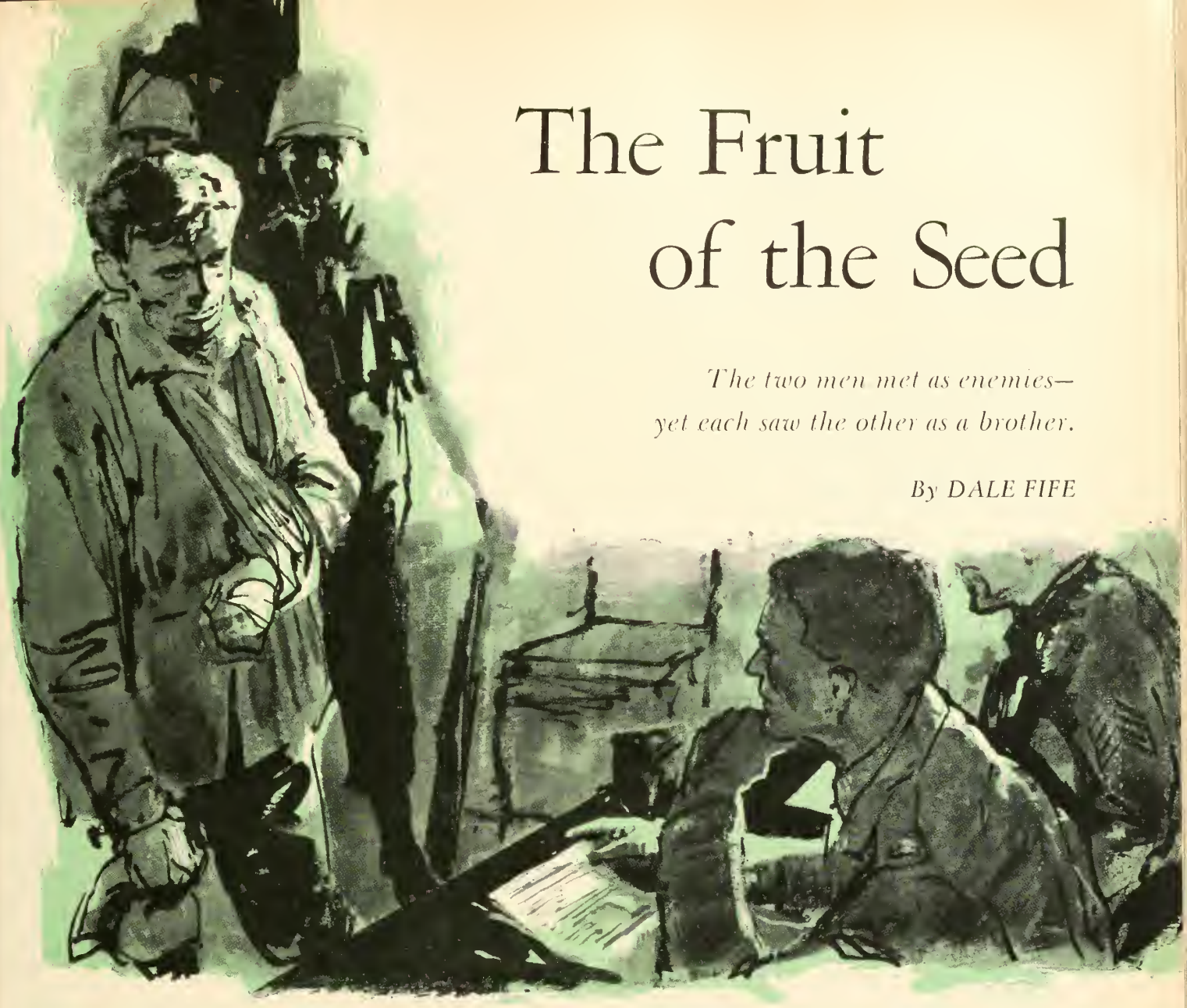
† *The world-wide population explosion was discussed by Margaret Sanger, pioneer exponent of birth control, in* Too Many People! [*September, 1957, page 16*]. *See also her* Why I Went to Jail [*February, page 20*].

‡ *Protestants and Other Americans United for Separation of Church and State, an organization endorsed and supported by several religious bodies, including the Co-ordinating Council of The Methodist Church.*

The Fruit of the Seed

The two men met as enemies—
yet each saw the other as a brother.

By DALE FIFE



"'We faced each other, victor and vanquished. . . .
He was young and healthy. I was ragged, defeated, wounded.'"

WE SAT around a large table in the *Stube* or main room of the sheepherder's home in the small German village—I, an American whose father had lived there 60 years before, and the relatives and friends of my host.

Suddenly Karl, the sheepman, turned to me and asked: "What do you Americans think of us Germans?"

The room was hushed. After a moment's thought, I answered: "You seem close to us Americans in tempo. That is something we understand."

Karl said nothing for a minute. Then he pulled back his shirt sleeve and revealed a mutilated arm.

"This is what I have from the war in which we fought against you," he said, in a matter-of-fact monotone that had the impact of a shout.

I had dreaded this moment ever since leaving on my long trip from America, but it had come even sooner than I had expected. These people, I knew, had seen two modern wars in which my country was the enemy. I hadn't wanted to talk about it but Karl was not to be denied.

"I was wounded and invalided home to my village here, where there were no able-bodied men left," he began. "Soon after that the American Army invaded Germany.

"One day the soldiers came after me here at home. All the men were being rounded up for questioning in a neighboring village before being sent to a prisoner-of-war camp.

"When it was my turn, I was taken before the American officer. We faced each other, victor and vanquished. The officer's boots were polished, his uniform neat. He was young and healthy. I was ragged, defeated, wounded. His glance took in my clothes, my shoes, my arm in its sling."

Karl hesitated. Then: "The officer questioned me in German, asking why I thought I should not be sent to the prisoner camp.

" 'I am a sheepherder,' I told him. 'There is in my village no one to take care of the land or the animals. My brothers . . .'

" 'What about your brothers?'

"My arm was hurting me. I closed my eyes as pain closed in. 'Killed,' I

Let's Mind OUR Manners!

By WILLIAM B. LIPPHARD

ON A VISIT to Europe last summer, my wife and I arranged our schedule to attend a Sunday service in Heidelberg's historic Church of the Holy Ghost. The service was beautiful and would have been one of the most impressive experiences of my life had it not been marred by one person—a fellow countryman of ours.

We arrived late but found seats in the last row near the door. Midway through the service the other American appeared, dressed casually, camera slung over one shoulder. Unmindful of the solemn service in progress, he saw before him a challenge to photographic artistry—the massive arches, the altar with its candles and cross, the stained-glass windows, and the minister in stately vestments.

Heedless of the worshipers, the camera bug walked part way down the aisle and raised his camera. Quickly, an usher started after him. Just as he touched the American's arm, I heard the shutter click. The picture, obviously, had been spoiled. Turning on the usher, the tourist spewed profanity which, luckily, the German did not understand. My wife and I cringed as the intruder, still sputtering, stalked out.

If we had witnessed only this one display of American boorishness, I could forget it. But it was far from the only one. More than half a million Americans swarmed over Europe that summer. Most of them conducted themselves well, but the few who failed greatly damaged our national reputation with their boasts, insolence, and discourtesy.

On a train to Cologne an American couple settled comfortably in two first-class seats, disregarding the plainly marked reserved signs. When two Germans appeared to claim their reservations, the Americans refused to move. The conductor was summoned and in broken English finally succeeded in persuading them to find other seats. With blasphemous profanity, the American expressed his violent anger and contempt for everything German. The Germans did not answer.

In London, I saw an American couple in loud sports attire in a hotel lounge at teatime. Noisily, the man summoned an elderly waitress and ordered two glasses of orange juice. In any crowded British restaurant at that hour, service is slow. Moreover, orange juice is not often sold then. The couple's order was a long time coming, and with each passing minute they grew audibly more impatient.

When the juice at last arrived, the man contemptuously tossed a 10-shilling note on the table. As the waitress replaced it with his change, he swished the coins into his pocket with the loud comment, "No tips for lousy service." The aged waitress departed with a polite, "Thank you, sir."

Later, in a London post office, I waited in line to send a package home. A man from Chicago was ahead of me. When told by the clerk that his bundle was two ounces heavier than the legal limit, the American's insulting rage went out of control. He challenged the accuracy of the scales, even demanded that the clerk ignore the extra weight. The clerk was courteous but firm. Fuming, the Chicagoan lifted his heavy package off the scales and left in a fog of profanity.

Two years ago the State Department started issuing a letter from President Eisenhower to every passport applicant. It reminds the receiver that he is a representative of the U.S. when he goes abroad, and that his conduct and attitudes increase or diminish the global reservoir of good will toward our country. The letter is well conceived. Its only fault is that it was not issued sooner. And today the pity of it is that here and there a few Americans still fail to heed the wise advice it contains.

said to the officer. 'All three of them.'

" 'And the rest of your family?'

" 'My father died during the war. There is only my mother left, and my young sisters.'

"The officer looked at me sharply. 'You are wounded. What can you do?'

" 'Someone must bring order,' I said, 'and see that the land is properly worked. There are extra people to feed—refugees who fled the railroad towns during the bombing.' "

Now Karl rubbed his arm and looked about the table.

"My wound, my fear of being sent away, made the perspiration roll down my face. I wondered if this young officer knew anything about sheep or lambing. Did he understand about crops and farm seasons, how the loss of a week might mean hunger? The sensible thing was to let me go home. But this was war.

"The young officer rubbed his hand over his eyes. For the first time he, too, seemed weary. Then he spoke sharply. 'All right. You can go.'

"I didn't understand at first. 'Go home,' he said. 'Go home.'

"I was free. I remember I swayed a little. I tried to say thanks, but the words would not come. I stumbled away, thinking it was wrong not to be able to say thanks. But I had no more than reached the outside when there was a sharp rapping on the windows. A soldier was motioning me to return.

"So I was not free after all! They had been joking! I stood in front of the officer again and I knew my darkest moment. But now his military air was gone. He smiled and reached into his pockets. He brought up a package of cigarettes and handed them to me. 'Light up,' he said. 'You look like you could use a smoke.' He called to the soldier at the window. 'See that this man gets a ride home.' "

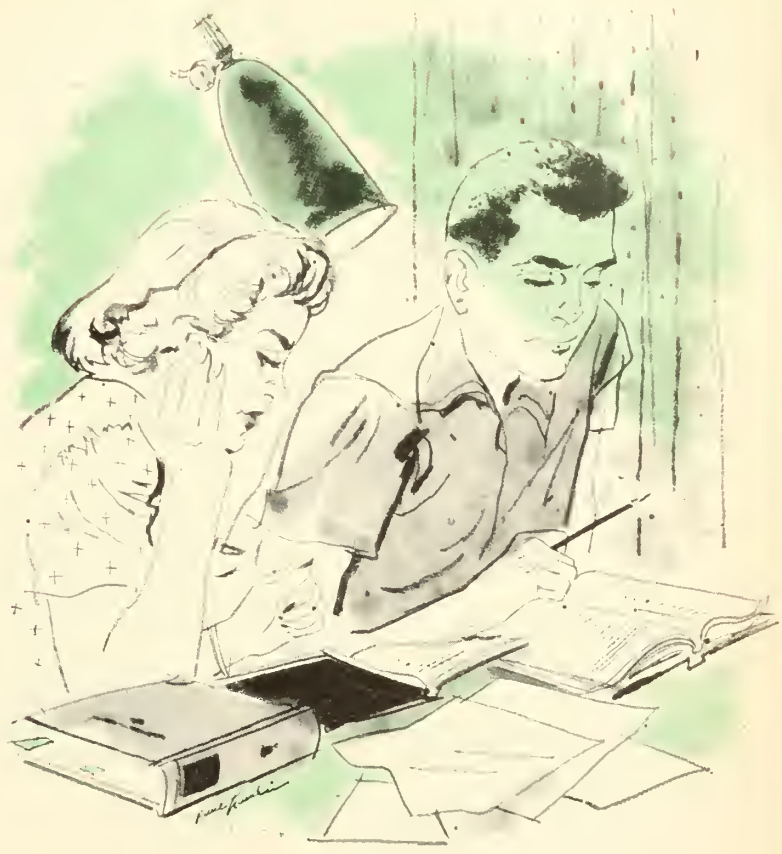
As Karl finished he was smiling. I felt a lump in my throat. I was glad he had told me the story.

Various philosophers and religious leaders—John Wesley among them—have been quoted as saying, "I expect to pass through this world but once. Any good, therefore, that I can do, any kindness I can show any fellow creature, let me do it now."

The young American officer had crossed the young German soldier's path but once. It had been enough.

Years of teaching in a high school convince her that

Teen-Age Marriages Can Succeed, But...



Mr. and Mrs. 1960—she's 17, a college freshman; he's 18 and finishing high school. Ahead looms a rough road.

By ANNIE LAURIE VON TUNGELN

"THE REASON we got married?" The 18-year-old groom of six months smiled. "We just couldn't concentrate on our studies apart."

Bill, a high-school senior whose 17-year-old wife was a freshman in college, was giving me the information for a questionnaire on married students in the Oklahoma high school where I teach.

"Did your parents consent?"

"Oh yes. We talked it over with all four. The fact that they did agree made it a lot easier. We had a church wedding, too."

"Do you have a job?"

"Yes, but our parents help some. Right now we live with Carole's parents, but when I'm through high school we'll be on our own."

"Do you think marriage is advisable for high-school students in general?" That wasn't part of the questionnaire, but I wanted Bill's reactions.

He looked serious. "No, I don't. A lot of them aren't mature enough. I'll admit that marriage is more of a responsibility than I expected. There had to be some adjustments, you know. But it's working out well for us now."

Predictions on the success of any marriage are risky, but everything—except their youth—points to a happy, lasting marriage for Bill and Carole. They have similar backgrounds. Bill is an excellent student. He and his young wife realize that if he is to become a minister, as he hopes, they face a long, hard road. Though Carole will teach, to help financially, they have dedicated themselves to a long low-income, year-in-year-out grind.

Unfortunately, few youthful marriages appear so promising. Yet earlier marriages are in the changing pattern of American life. In 1890, for instance, men got married when they were about 27 and women at 22. By 1957 these ages had dropped to about 22.6 for men and 20 for women. It is estimated now that half the girls in the U.S. are marrying before they are 21. And one out of four 18-year-old girls is married.

Why are youngsters, many in their early teens and scarcely more than children, marrying so soon?

The desire for a home is the most frequent reason, according to a survey made in Illinois. Several young wives were foster children or wards of the state; others came from broken or inadequate homes. In such cases, at least, there is no question about unfavorable home conditions being a factor in hasty marriages.

That study reminds me of Mary, a 15-year-old sophomore in my home room who began to miss class about half the time immediately following her marriage.

"You know," I told her, "if you're going to keep up your good grades, you will have to attend class more regularly."

"Oh, Miss Von Tungeln," she sobbed. "My husband's father and mother are about to get a divorce and we've been staying out at their house, trying to persuade them not to do it."

It was clear why they married early. John, at 16, had hoped to find in his girl wife the love, security, and sense of belonging his parents had failed to give him.

Equally to blame for early mar-

riage are the well-meaning parents who are overfearful that their daughters may not be popular, so approve precocious social routines. Sixth-graders have dates, junior highs go steady. It's little wonder that by the time they're 15 many of today's children feel they are adult enough to marry.

Personal problems, frustrations, or a feeling of failure also may drive a teen-ager into marriage. But whatever the cause, society has reason to be concerned. Many students drop out of high school when they marry. Relatively few continue to graduation. Almost none enter college.

Actually, even when students remain in school, marriage usually results in irregular attendance and lower work standards. A fellow teacher remarked recently: "Just think, in one day four of my senior girls brought absence permits with the same excuse—sick baby."

One grim aspect of reality jolts early marriages when the husband is inducted into military service. This means either separation or a twofold adjustment to marriage and the difficulties of a new mode of living in a community far from home.

The divorce rate for teen-age marriages is much higher than for those who wed later. The fact that so many teen-agers marry because of personal problems, or unhappy school or home situations, probably influences these statistics, but I believe immaturity is the major cause.

Recently I had a visit from a girl who had been in my class several years before. She had married at the end of her sophomore year, had completed her junior year, and then quit. I asked her if she had any advice for high-school girls thinking of marriage.

"Yes," she replied bluntly. "Don't. It's too hard to keep up with your studies when you have a husband and a house. If kids really love each other, they can wait." She hesitated, then added: "I hate to tell you this, Miss Von Tungeln, but Sam and I are divorced."

In divorce-court records she is another statistic. But to me she is a tragic reminder that perhaps society —meaning my own self—might have helped her and Sam avoid this needless scaring of their souls and scarring of their careers.

MIDMONTH POWWOW

What to Do

WE SENT advance copies of Miss Von Tungeln's article to three Methodist ministers we felt particularly well qualified to add constructive comments. "Do you agree with what she said?" we asked them and, "What do you tell teen-agers who come to you with plans to take the altar trail?" Here are answers from the pastor of a large city church, a campus minister at Methodist-related Northwestern University, and a woman pastor who speaks not only as one who serves a rural church but as one who gained experience as a deputy for a juvenile court.—Eds.

John B. Oman
Wesley Methodist Church
Minneapolis, Minn.

Children Must Be Taught a Sense of Values

THE TRUTH of the facts cited by Miss Von Tungeln cannot be disputed. From my own observation, I, too, have recognized that no group of marriages has so great a probability of failure as those of high-school students.

The reasons why these so often fail are obvious to ministers, teachers, and parents, but the young people are not so likely to recognize them. It is difficult for high-school students to be ready for marriage because they are still operating primarily in the child-ego state, and rightly so. The time to be a child is when you are one. In this state, however, we are apt to be controlled by our emotions, both positive and negative.

Growing older does not necessarily assure one of becoming more mature, but the chances are that some immature romantic beliefs, such as that "the right person will come along" and "you can depend on the one you love in all circumstances," will give place to a more realistic way of looking at life.

After a boy and girl of high-school age have announced their intention of getting married, it is probably too late to get them to see why they should wait until they are older. For that reason, it is highly desirable to make them aware of the pitfalls of teen-age matrimony as early as possible, before they get too serious about each other.

Girls learn to be women from their mothers. Boys learn to be men from their fathers. They just naturally take on their parents' way of looking at life. Thus, a teen-ager's attitude toward marriage is more caught than taught.

Psychologically speaking, the most secure children are those whose parents have set consistent limits. However, to impose unexpected and unexperienced limits on a high-school student who announces, "Jim and I are going to get married next month," may give her a resentment toward authority which could do more harm to her lifelong happiness than becoming a teen-age bride.

On a community basis, the best way to approach the early-marriage problem is through adult education. Community family-life conferences can help parents attain the know-how they need to impart a philosophy of life to their offspring. The church is particularly well organized to do this.

By "a philosophy of life," I do not mean a rigid set of rules put down with arbitrary authority. Rather, I refer to a sense of values arrived at by parents who operate in the adult-ego state and are consequently inclined to be judgmental in arriving at decisions.

Without such a philosophy, it is easy, in our culture, for children to grow up knowing the cost of everything and the value of nothing.

for Altar-Bound Teen-Agers?

Joseph N. Peacock
Methodist Student Foundation
Northwestern University
Evanston, Ill.

Adults Must Become More Mature, Too

THREE cheers for Bill and Carole! They are too young to marry but, since he is going into the ministry, "everything . . . except youth . . . points to a happy, lasting marriage." Not so with those benign youth who come from broken homes. They marry to compensate for the inadequacies of their own family relationships!

This is admittedly to caricature Miss Von Tungeln's sincere intention in writing her article. I do not question her sincerity, but neither do I see that she has contributed anything more than another trite statement to the current discussion of premature marriages.

It is not that what she says is untrue. Undoubtedly, young people do marry out of a desire for a home, even to compensate for the inadequacies of their parents' marriages (this is as frequently a reason for reluctance to marry). No question about it, neurotic parents often do force their children into "precocious social routines." All too often marriage is undertaken as an escape from personal problems and frustrations. What Miss Von Tungeln says has basis in truth. Its triteness derives from her generalities.

The term "teen-age" in the title of this article is an unwarranted lumping together of age groups within which there are vast differences of maturity. Thirteen or 14-year-olds may rally around the teen-age banner, but older youths of 17, 18, or 19 demand and deserve to be considered men and women.

I am not ready to call into question the right of these men and women to marry. Presumably the older we are the wiser we become, but the appalling fact is that many a man or woman at 18 or 19 is as thoughtful about life as some who look with disdain on the teens from the vantage of "more mature years."

Young people are not responsible for the image of sex and marriage abroad in our land. If we are going to let sex be packaged like a cheap cosmetic and the marriage relationship reduced to the plot of a cheap novel; if Christians are going to persist in trying to save their souls apart from their minds and bodies; if we refuse to take our young people in our confidence and face the issues of life with them in the light of truth of the Gospel, and if we are unprepared to measure our human love by the gift of love from the cross, we will have little that is worth saying to them.

M. Elizabeth King
Leonardsburg Methodist Church
Leonardsburg, Ohio

Stop Shoving Adult Situations On Unprepared Children

AFTER working in probate and juvenile court almost 14 years, I do not believe the myth that teen-agers are marrying too young because they lack love, security, and home life.

If this were true, then once having acquired the unity and security of love and home in marriage, these teens would not so blithely discard them through divorce. Further, my experience both in court and as a minister in a farm community has not convinced me that children from broken or problem homes are more likely to get married at an early age.

Every normal youngster goes through a period of feeling unloved, neglected, unwanted, and "adopted" (not knowing the fierce love of adoptive parents for their children). This period takes firm, wise handling on the part of the parents and may also require help from friends, teachers, pastors, and grandparents. It passes, as do young love affairs.

The tragedy is that these love affairs are not accepted as a part of the process of change from childhood to youth. Rather, parents too often regard them as indications of precocious adulthood. Too early dating is without question the major cause of too early marriages. A society which has shoved adult situations, including dating, on children as they are just coming into their teens has begged for the conditions we face now.

If parents were not so eager to stir up the nest, teachers and ministers would not dare accept the unnatural tide of children play acting at being grown up. The age (mid-teen) when children used to rebel against finishing school now is the age when they rebel against the freedom that is solely youth's.

These things I have been trying to impress on hearers for many years, but what can a minister do when two youngsters come suddenly and say, "We want to be married Saturday. Will you marry us?" They are the children of our friends, our neighbors, our kin, our congregation. In increasing numbers of times, it is too late to say anything but "yes."

Teen-age marriages can, and sometimes do, succeed. All normal young people go through the stage of successive undying loves, but marriage should end that vacillation. Married teens must be guided into a realization that this present love cannot, must not, be abandoned, but must remain the real thing till death do them part.

What to say to them? Only: "Christians avoid all things which tend to degrade them; they seek always to lift themselves and their associates to a higher place in life."

In many lands are members of our church you would enjoy meeting—including these

Unusual

PIONEER DEACONESS. Out of misfortune, a life of service.

AFRICA'S FIRST. When Ivy Mhlanga's husband was killed in a 1950 bus accident, tribal custom dictated that his brother take the widow as his wife. But Christian Mrs. Mhlanga refused: she would support her three little daughters unaided.

Working as a mission-school matron, Mrs. Mhlanga heard God's call to full-time Christian service. She answered with a decision to become a Methodist deaconess. As the first woman to attend Old Umtali Theological School, Mrs. Mhlanga studied alongside men entering the ministry, in 1958 was commissioned the first African deaconess of The Methodist Church. Now at Mrewa mission, Southern Rhodesia, she is accomplishing both her goals: She is keeping her family together and serving her Master in her daily work.

RHYMING JURIST. "Put your soul into it . . . and rewrite it a dozen times." That's the advice Judge Julien C. Hyer gives aspiring writers. The county court judge from Dallas, Tex., does his own writing—and rewriting—on the bus, while waiting to be served lunch, and between appointments. His daily syndicated column of inspirational verse, *The Shepherd,* appears in newspapers across the nation.

Besides a collection of his columns published in book form in 1955, Judge Hyer is the author of a history of the colorful Brazos River country in Texas. He is a third-generation Methodist, teacher of a men's Bible class, and a member of the official board of Highland Park Methodist Church in Dallas. Best known of three daughters is actress Martha, currently seen in *The Big Fisherman.*

MAN OF TALENTS. To Dallas, Julien Hyer's a county judge; to U.S. newspaper readers, he's the writer of The Shepherd *poems.*

Methodists

WORLD CIRCLER. On his travels, David Newby came to know many friendly families—like the Nakanes of Japan.

PRESIDENT 114. Parsonage training launched Vincent Askey on a dual road—service in medicine and public life.

SKYWAY SCHOLAR. David Newby received his diploma from Fairview Park (Ohio) High School this spring—but he hadn't attended classes there all year. From October till May, David shared with 21 other students and six teachers a chartered airliner "classroom" which circled the earth, landing in 13 countries. Students in this International School of America earned credits transferable to their home schools. The young Ohioan traveled on a $4,650 scholarship.

David, whose many interests include music, dramatics, and sports, did not make the trip without sacrifices. Had he stayed home, he stood a good chance of reclaiming his slot on the varsity football team. And he would have been president of Hi-Y—as well as president of the Lakeside MYF Camp Senate.

DOCTORS' CHIEF. When Dr. E. Vincent Askey is installed as the American Medical Association's 114th president this month, Methodist friends from Pennsylvania to California will bask in the glow of his achievement. Born in the Methodist parsonage at tiny (pop. 913) Sligo, Pa., Dr. Askey today is a Los Angeles surgeon.

A graduate of Methodist-related Allegheny College, Meadville, Pa., and the University of Pennsylvania, Dr. Askey has a deep concern for education. Possible reasons: two sons, a daughter, four grandchildren. He has served as president of the Los Angeles Board of Education and as trustee for his church, Westwood Community Methodist.

A famous marine biologist urges parents:

Help Your Child to Wonder

By RACHEL CARSON, Author, *The Sea Around Us*

ONE STORMY autumn night when my nephew, Roger, was about 20 months old I wrapped him in a blanket and carried him down to the beach in the rainy darkness. Out there, just at the edge of where-we-couldn't-see, big waves were thundering in, dimly seen white shapes that boomed and shouted and threw great handfuls of froth at us. Together we laughed for pure joy—he a baby meeting for the first time the wild tumult of Oceanus, I with the salt of half a lifetime of sea love in me. But I think we felt the same spine-tingling response to the roaring ocean and the wild night around us.

It was hardly a conventional way to entertain one so young, I suppose, but now, with Roger a little past his fourth birthday, we are continuing that sharing of adventures in the world of nature that we began in his babyhood—a sharing based on having fun together rather than on teaching. I have made no conscious effort to name plants or animals or to explain to him, but have just expressed my own pleasure in what we see as I would share discoveries with an older person.

We have let Roger share our enjoyment of things people ordinarily deny children because they are inconvenient or interfere with bedtime. We have let him join us in the dark living room before the big picture window to watch the full moon riding lower and lower toward the far shore of the bay, setting all the water ablaze with silver flames and finding a thousand diamonds in the rocks on the shore as the light strikes the flakes of mica embedded in them.

We have felt that the memory of such a scene, photographed year after year by his child's mind, would mean more to him in manhood than the sleep he was losing. Nature reserves some of her choice rewards for days when her mood may appear to be somber. Roger reminded me of it on a long walk through rain-drenched woods last summer—not in words, of course, but by his responses. There had been rain and fog for days, rain beating on the window, fog almost shutting out sight of the bay. The cottage was fast becoming too small for a restless three-year-old.

"Let's go for a walk in the woods," I said. "Maybe we'll see a fox or a deer." So into yellow oilskin coat and sou'wester, and outside in joyous anticipation.

The woods path was carpeted with the so-called reindeer moss, in reality a lichen. Like an old-fashined hall runner, it made a narrow strip of silvery gray through the green of the woods, here and there spreading out to cover a larger area. In dry weather the lichen carpet seems thin; it is brittle and crumbles underfoot. Now, saturated with rain, which it absorbs like a sponge, it was deep and springy. Roger delighted in its texture, getting down on chubby knees to feel it and running from one path to another to jump up and down in the resilient carpet with squeals of pleasure.

It was here that we first played our Christmas-tree game. There was a fine crop of young spruces coming along and one could find seedlings of almost any size down to the length of Roger's finger. I began to point out the baby trees.

"This one must be a Christmas tree for the squirrels," I would say. "It's just the right height. And this one is even tinier—it must be for little bugs of some kind. And maybe this bigger one is for the rabbits or woodchucks."

Once this game was started it had to be played on all woods walks, which from then on were punctuated by shouts of, "Don't step on the Christmas tree!"

If a child is to keep alive his inborn sense of wonder, he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement, and mystery of the world we live in. Parents often have a sense of inadequacy when confronted on the one hand with the eager, sensitive mind of a child and on the other with a world of complex physical nature, inhabited by a life so various and unfamiliar that it seems hopeless to reduce it to order and knowledge. In a mood of self-defeat, they exclaim, "How can I possibly teach my child about nature? I don't even know one bird from another!"

If you are a parent who feels he has little nature lore at his disposal,

READER'S CHOICE

As first to nominate this article, published in *Woman's Home Companion* for July, 1956, (Copyright, 1956, Crowell-Collier Publishing Co.) and condensed in the September, 1956, *Reader's Digest*, Mrs. James M. Findley of Mt. Vernon, Iowa, wins $25. What's your favorite story over five years old? Send full data and, if possible, a copy—but just one nomination per envelope, please.—EDS.

there is still much you can do for your child. With him, you can still look up at the sky—its dawn and twilight, its moving clouds, its stars by night. You can listen to the wind, whether it blows with majestic voice through a forest or sings a many-voiced chorus around the eaves of your house or the corners of your apartment building, and in the listening you can gain magical release for your thoughts.

You can still feel the rain on your face and think of its long journey, its many transmutations, from sea to air to earth. Even if you are a city dweller, you can find someplace, perhaps a park or a golf course, where you can observe the mysterious migrations of the birds and the changing seasons. And, with your child, you can ponder the mystery of a growing seed, even if it be only one planted in a pot of earth in the kitchen window.

For most of us, knowledge of our world comes largely through sight, yet we look about with such unseeing eyes that we are partially blind. One way to open your eyes to unnoticed beauty is to ask yourself, "What if I knew I would never see it again?"

I remember a summer night when such a thought came to me strongly. It was a clear night without a moon. With a friend, I went out on a flat headland. There the horizons are remote and distant rims rest on the edge of space.

WE LOOKED up at the sky and the millions of stars that blazed in darkness. The night was so still that we could hear the buoy on the ledges out beyond the mouth of the bay. Once or twice a word spoken by someone on the far shore was carried across on the clear air. A few lights burned in cottages. Otherwise there was no reminder of other human life; my companion and I were alone with the stars.

I have never seen them more beautiful; the misty river of the Milky Way flowing across the sky, the patterns of the constellations standing out bright and clear, a blazing planet low on the horizon. Once or twice a meteor burned its way into the earth's atmosphere.

It occurred to me that if this were a sight that could be seen only once in a generation, this little headland would be thronged with spectators. But it can be seen many scores of nights in any year and so the lights burned in the cottages and the inhabitants probably gave not a thought to the beauty overhead; and because they could see it almost any night perhaps they will never see it.

An experience like that, when one's thoughts are released to roam through the lonely spaces of the universe, can be shared with a child even if you don't know the name of a single star. You can still drink in the beauty, and think and wonder at the meaning of what you see.

Then there is the world of little things. Many children, perhaps because they themselves are small and closer to the ground than we, notice and delight in the small and inconspicuous. With this beginning, it is easy to share with them the beauties we usually miss because we look too hastily, seeing the whole and not its parts. Some of nature's most exquisite handiwork is on a miniature scale, as anyone knows who has applied a magnifying glass to a sparkling snowflake.

Senses other than sight can prove avenues of delight and discovery, storing up for us memories and impressions. Already Roger and I, out early in the morning, have enjoyed the sharp, clean smell of wood smoke coming from the cottage chimney. Down on the shore we have savored the smell of low tide—that marvelous evocation combined of many separate odors of the world of seaweeds and fishes and creatures of bizarre shape and habit, of tides rising and falling on their appointed schedule, of exposed mud flats and salt rime drying on the rocks.

I hope Roger will later experience, as I do, the rush of remembered delight that comes with the first breath of that scent, drawn into one's nostrils as one returns to the sea after a long absence. For the sense of smell, almost more than any other, has the power to recall memories and it is a pity that we use it so little.

Hearing can be a source of even more exquisite pleasure but it requires conscious cultivation. I have had people tell me they had never heard the song of a wood thrush, although I knew the bell-like phrases of this bird had been ringing in their yards every spring. By suggestion and example, I believe children can be helped to hear the many voices about them. Take time to listen and talk about the voices of the earth and what they mean—the majestic voice of thunder, the winds, the sound of the surf or flowing streams. And the voices of living things. No child should grow up unaware of the dawn chorus of the birds in spring.

THERE IS other living music. I have already promised Roger that we'll take our flashlights this fall and go out into the garden to hunt for the insects that play little fiddles in the grass and among the shrubbery and flower borders. The sound of the insect orchestra swells and throbs night after night, from midsummer until autumn ends and the frosty nights make the tiny players stiff and numb, and finally the last note is stilled in the long cold.

In all this I have said little about identification of the birds, insects, rocks, stars, or any other of the things that share this world with us. Of course it is always convenient to give a name to things that arouse our interest. But that is a separate problem, and one that can be solved by any parent who has a reasonably observant eye and the price of the various excellent handbooks that are available in quite inexpensive editions.

What is the value of preserving and strengthening this sense of awe and wonder, this recognition of something beyond the boundaries of human existence? Is the explanation of the natural world just a pleasant way to pass the golden hours of childhood or is there something deeper?

I am sure there is something much deeper, something lasting and significant. Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexations or concerns of their personal lives, their thoughts can find paths that lead to inner contentment and to renewed excitement of living. Those who contemplate the beauty of the earth find reserves of strength that will endure so long as life lasts.

Father Knew Best

By VIOLA BURCH

LAST SPRING when my husband, Joe, proposed that the family spend the summer in the country, our first reaction was consternation. We all loved the charming old farmhouse we'd bought in the North Carolina hills, but we'd thought of it only for short vacations. At least, the children and I had; we'd forgotten that our husband and father was a farm boy.

Ronnie, just turned 16, recovered from surprise first. "Three months? That old house!" Then that teasing twinkle came into his eyes as he waved his newly won driver's license before his young sister: "Not that I'd be there very much."

Betty rose to the bait. "Don't think I'm going to stay out there with the crows while you come into town." She turned pleadingly to her father, "The country may be all right for kids, Dad, but I'm 14. What would I do with myself?"

I had some misgivings of my own but, aware of Joe watching my face, I kept them to myself. "Now, it's not a wilderness," I laughed, "and we're not sentenced for life. It's just 12 miles out of town, and with two cars, TV, a radio, and a hi-fi, I think we can entertain ourselves."

After some discussion, the family agreed to move out to the farm May 1. Joe thought it would be tragic to miss that magical month in the hills —and Ronnie saw it as a chance to drive back and forth to school.

As soon as we were at the farm we acquired Gypsy, an Irish setter the color of burnished copper. Then

"'I happen to like birds better than I do you,' I told that snake. And I hit him again, killing him."

we added a dozen chickens, and our nearest neighbor, half a mile away, lent the children a lovable old mare to keep all summer.

Joe's greatest joy was a secondhand tractor. Most of the 25 acres were grown over, but he found enough clearing for a big garden and patches of corn and potatoes.

"I'll get my money's worth out of the tractor," he assured me. "It's got headlights and I can plow at night."

"Everything needs headlights out here," Betty grumbled. "I never saw such spooky black nights."

"Until you look up at the stars," her father corrected her.

"That's right," Ronnie chimed in. "Last night I saw both the Big Dipper and Little Dipper."

In those early days at the farm, the children spent most of their time running back and forth to town, and I felt I had to have someone out to lunch every day or two. But soon the country began to grow on us.

For me, there was the quaint old house to fix up, a growing garden to inspect daily, everybody's pepped-up appetite to satisfy, and limitless discoveries to make of things blooming, crawling, or flying around the place. Life began to become full in a strange and wonderful way.

In quiet moments I found a new joy simply in standing by a window or tarrying in the shady yard to gaze across the wooded hills or listen to the birds. We discussed them at meals and increasingly we hushed our talk to listen when song burst forth from a nearby tree.

I BEGAN to counter all invitations to town with, "Why don't you come out here? You'll love it." So did Ronnie and Betty. They'd discovered what an abundance of excitement the country can provide. However, they missed my personal Battle of the Wilderness.

For days we'd been watching Mrs. Tanager. Food in beak, she'd sit high on a twig of the spirea and check in all directions before diving deep into the thick bush to feed her young. Everyone was waiting eagerly for the babies' first flight.

On this day, I was washing the breakfast dishes when I heard the cry—for all the world like a cry for help. When I reached the kitchen door, the tanager was fluttering up and down, squawking. A big mockingbird was darting in and out, every feather a streak of daring.

I had heard that the mockingbird was a fighter, but I had never suspected he would kill like this. I rushed forward, waving my arms.

When I all but had my hands on him, he reluctantly flew up into the big oak where he could keep an eye on me and the nest. I parted the branches to see what he had done to those poor baby birds—and all but made a back flip. There at my finger tips, wrapped around everything, was a yard and a half of black snake.

I grabbed a handy fork hoe and combed it through the branches. When the snake slithered loose on the other side of the spirea I ran after him. But faster than I could get around, he wound himself right back up into the branches after those young birds. Again I clawed him out, and again he made a streak of black lightning back at the nest. I scrambled after him and yanked once more, landing him far enough out to get a whack at his head. "I happen to like birds better than I do you," I told that snake. And I hit him again, killing him.

As he lay there, I became aware of my aloneness. All that bravery wasted, with no earthly observer except my wonderful mockingbird.

Gingerly I parted the twigs again. The nest was empty! One pitiful little survivor, fluttering in the tall grass near the edge of the yard attracted my attention. I hunted in vain for the rest of the family. I suppose such tragedies go on all the time. It makes you wonder how the birds go on singing so bravely.

There on our country hill, we learned many other things about baby birds. For example, did you know that they have to learn to talk? The young bobwhite charmed us all. For a season, Father Bobwhite sang out clear and bold: "Bobwhite; bobwhite; bobwhite." In late summer, another voice was heard as his son tried to imitate his dad. For days the little fellow could say only "Wite." He chirped with unmistakable pride, "Wite, wite, wite," until he finally managed his full name.

Still cuter was the baby whippoorwill. We often laughed aloud at him. "Whip, whip, whippoor, whippoorwhippoor," he stammered. Till finally one night he got it all together: "Whippoorwill."

One favorite perched on a bench not 20 feet from where we all sat, working out his song to a final victorious finish. We could see the white border of his tail bobbing with every note. Little wonder that an English friend on her first visit pronounced our night-bird: "Perfectly entrancing, though a bit less melodious than the nightingale."

THE SMALLER birds were our chief charmers. They often made the old locust tree back of the house look more like a Christmas tree, lit with bluebirds, goldfinches, and an assortment of redbirds. However, we had other interesting neighbors, too. We were impressed by the amazing volume of the barred owl as he hee-hawed from the deep woods at dusk and sometimes far into the night. There was friendliness in the constant cooing of the dove on rainy days. There was humor in the comic ugliness of the occasional young heron that strayed into our premises, and in the winsome antics of a rabbit nibbling and frolicking on the yard in the early morning.

By the end of the summer each of us hated the thought of missing the snow-covered fields, the harp-of-the-wind trees, and the big open fires we could have at the farm. The children had become much happier, much less concerned about superficial things. Joe whistled more and, without realizing why, I found myself humming as I went about my work. Often it was a hymn a talented young man once did as a solo at our church, *How Great Thou Art!*

One day, near the end of summer, Betty hailed us all out into the yard to witness a spectacular sunset. Unconsciously, I began to hum the hymn. Putting his arm around me, Joe joined in with the words. Then Ronnie, then Betty. It seemed a perfectly natural thing to do, for the whole world seemed like a cathedral.

Now it's about time to go back to the farm for our second summer. This year there are no objections, only excited anticipation. For the children and I have learned that when their father suggested we "take to the hills," he really knew best.

A subscriber writes

A Letter to the Editors of *Izvestia*

In Russia, all newspapers operate under iron-tight censorship. Yet this letter, indicating a hunger for at least a substitute for religious ceremonies, was published in *Izvestia*, official organ of the Soviet government. Why? Is a chink developing in the armor of atheistic Communism? Or is this a mere sop to a small segment of public opinion? Whatever the answer, the plight of Comrade Usakovsky, foreman at an automobile plant in Moscow, should deepen our own appreciation of the Christian rituals we too often take for granted.—*Eds.*

ИЗВЕСТИЯ
СОВЕТОВ ДЕПУТАТОВ ТРУДЯЩИХСЯ СССР
№ 249 (13176) Год издания 43-й
Вторник, 20 октября 1959 г.
Цена 20 коп.
КОЛХОЗНАЯ ОСЕНЬ
Новости

IN THE LIFE of every man there are days, events, and dates full of special meaning and particular importance. Coming of age. Marriage. The birth of a child. There are also such days and events in the life of a city, a territory, an entire nation, or even of all mankind. And people have a natural desire to mark these events solemnly—with special ritual in each case—to emphasize their significance and to preserve them in memory all their lives.

In my opinion it is in this way that customs, traditions, and rituals are born. It is altogether natural for religion to use for its own ends the normal yearnings of man. And religion has not missed out here. It has taken rituals into its hands and attached a mystical, religious tinge to them. But I wouldn't begin to place in the ranks of believers all the people who have had some religious ceremony or other performed. It seems to me that even now many of those who get married in a church or have a child baptized do this not because they believe in God but because they like the ritual itself with its solemnity and color.

I ask you to understand me correctly. I am not excusing these people. A man of conscience and principle does not renounce his convictions for any sort of solemnity or color. But isn't it time for us to start pondering the fact that there is nothing bad in the very yearning for ceremonial rites? It is, to the contrary, very commendable and completely explicable that man seeks to mark a big event in his life and in the life of his native land in a beautiful, solemn, and exalted manner.

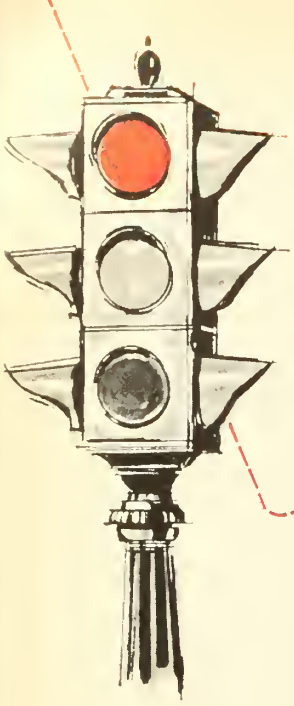
Whatever certain overly strict moralists may say, ceremonies and customs live in the people. What is more, the people are creating their ceremonies all the time and changing both their form and content. To be convinced of how frequently the old form is blended with new content, it is sufficient to look closely at the wedding ceremony which is still preserved in many of our villages.

We people of the older generation remember how, soon after the revolution, there were attempts to create Soviet peoples' ceremonies. These attempts sprang from the initiative of the masses, from the heart of the people. Red weddings and Communist baptisms were celebrated. Why did these ceremonies not become established then? Why were they not held on a large scale? It seems to me the reason was that those were difficult and unsettled times. But such attempts did not cease. Even in our day Komsomol [Young Communist League] weddings are celebrated. In each case the wedding is conducted in its own fashion and, quite frankly, not always successfully.

Meanwhile, our friends the Czechs have a very well thought out, solemn, and strict wedding ceremony which is recognized by the national authorities. The chairman of the "peoples' election," as they call the Soviets [Communist councils] there, himself takes part in the ceremony. It is he who, in the town hall and to the accompaniment of music, bestows the wedding rings and addresses a parting, paternal speech to the couple.

I do not propose that we copy this procedure. But I am sure that our people will joyfully receive and support a beautiful, strict, solemn Soviet wedding ceremony by which a new family—a strong cell of Soviet society—will be consecrated and joined together. Of course, in our vast, multi-national Soviet Union, in each [Soviet] republic there will be national peculiarities and traditions which will lend their own color to the ceremony.

In our Baltic republics, a good custom has developed whereby a person's coming of age is marked by solemn ritual. I do not know which is the better time to designate for celebration—when the youth or young woman receives his passport [identification card required even for



GOD Beside You

By DUANE VALENTRY

"DRIVE as though God were sitting beside you and you'll quit speeding." That's what the the National Safety Council these days is telling church people tempted to take risks in traffic. It's as the Rev. Kermit Hollingsworth, Methodist member of the National Committee of Religious Leaders for Safety, says:

"We want people to take their religious convictions and apply them to driving. Anything that has to do with human behavior is a moral consideration and quite properly belongs to the churches."

Long observation had led Mr. Hollingsworth to admit that many good Christians—even pastors—forget their church's teachings when they get behind the wheel. "These people," he says, "fail to see that religion and morality have anything to do with handling a car. But religion ought to have a bearing on every facet of life."

As a reflection of this condition, some religious leaders now are talking about imposing ecclesiastical sanctions on reckless drivers. As Mr. Hollingsworth says, they want to hammer home the fact that it can be a sin—maybe even murder—to cause the death of a person.

A couple years ago, pastors in 25 Greenwich, Conn., churches preached on safety the same Sunday, urging members "to drive as though God were sitting beside you." It was the start of a month-long campaign, at the end of which a sponsoring-committee member reported he was "sure the crusade affected the driving habits of thousands and saved lives we shall never know about."

Later, a state-wide campaign designated "Religious Traffic Safety Weekend," was staged with 2,500 Connecticut clergyman striking blows for safety. And in the following month there were fewer auto-accident fatalities than in any month in the state's recent history.

That man alone is not enough is borne out by a prominent brain surgeon, Dr. Emil Seletz of Los Angeles, who once warned: "The average individual is not physiologically equipped with adequate corticospinal (brain spinal column) reflex response necessary for the operation of our modern, sensitive vehicles, especially under emergency circumstances. The modern car is a potential lethal weapon comparable to the machine gun."

How many men, women, and youthful drivers, who would not think of carelessly handling a gun, jump into a high-powered car and race off with little thought of the fact that they hold death at their finger tips? As one safety poster puts it: "On the road, at work, in your community, you *are* your brother's keeper."

Sherburne Prescott, retired Greenwich financier whose $75,000 grant made possible the church safety crusade, wrote a prayer which all drivers might well carry:

"Almighty God, our heavenly father, we humbly beseech thee to look down upon us and guide us safely on the highways of today.

"Instill in us thy spirit of love and consideration for our fellow man, so that our actions may follow thy light and with thy help we may lessen the loss of life by accident.

"We seek thy infinite understanding and mercy. Amen."

domestic travel] or when they reach 18 and become citizens with full rights. But I do think that the celebration of coming of age should also be given legal recognition.

It seems to me that national holidays should also be marked by certain solemn rituals. Let us take November 7, the day our state and our system were born. We say that they were born amid the thunder of the guns of the [cruiser] *Aurora*, which heralded to the world the beginning of a new era of human history. Then why don't we every year on the night of November 6-7 mark this hour and this minute with colored fireworks in all the cities and all the villages of the Soviet nation and with holiday bonfires in memory of the campfires by which the Red Guards warmed themselves before they stormed the Winter Palace? This, of course, does not exclude the holding of festive meetings, parties, and receptions.

And how interesting and gay it might be to mark our holidays—miners' days, railroad workers' days, and builders' days. Here, too, it is necessary to create distinctive ritual and custom which meet the particular labor characteristics of each of these labor forces. . . .

I mention once again that I am not coming out in favor of any specific proposal that I have made. One does not invent and create ceremonies and traditions by oneself. It is necessary to think collectively about this, selecting and supporting in an ever better way what the people create. Therefore, I suggest that we begin with discussion. What ceremonies do we need? How are they to be conceived? The bases for Soviet peoples' ceremonies can be born from such discussion.

A. USAKOVSKY,
Foreman at the Likhachev
Automobile Plant
Moscow

In an editorial footnote, Izvestia *editors invited readers "—manual and white-collar workers, writers and artists, stage managers and teachers, and students—" to express their views. The editors promised that "the authors of the best suggestions and descriptions of ceremonies—weddings, coming of age, birth of a child, and others—will be awarded prizes."*

A close-up from Dunn's cover painting. No one knows for sure what Smith looked like.

JEDEDIAH SMITH

Trailmaker Extraordinary

By DONALD CULROSS PEATTIE

WHEN Jedediah Strong Smith presented himself to Gen. William H. Ashley at St. Louis in 1822, it was in answer to Ashley's advertisement for 100 "enterprising young men . . . to ascend the river Missouri to its source, there to be employed for one, two or three years." The season was spring, and Smith—at 23—was tall, brown-haired, blue-eyed, tough of body, gentle of soul.

Ashley, Virginia-born fur trader and a future congressman, liked the young man standing before him. But even this keen judge of human nature could not have suspected that within a decade Smith would be known throughout the West as "Old Diah," seasoned leader of men and maker of trails. A scratch of a quill pen, a handshake, and this "confidential young man," as Ashley was to call him, was recruited to his crew —and to the fraternity of mountain men.

Practically, what called Smith and the other mountain men west was the beaver. That was the day when every well-dressed man both here and in Europe had to have a beaver hat. Thus every good skin brought a handsome price, and the animal's scent glands were valued as well, precious as they were in the making of perfume.

A good trapper learned how to tell beaver sign, such as the chisel tooth marks on young aspens and other trees. The little beasts lived on the bark of these trees and used them to make dams that backed up into small ponds where they had their beaver lodges. If the trees proved too cumbersome to move, the beavers would dig a canal and float the logs down it into the streams. So an experienced beaver hunter did not have to wait till he saw the beaver—which in any case worked at night—but knew by the landscape where to set his traps.

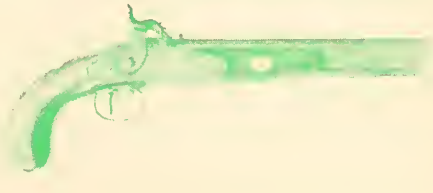
A hardy, reckless, and proud breed were the mountain men. The West will never forget them—William Sublette, "Brokenhand" Fitzpatrick, Hugh Glass of grizzly fame, Jim Bridger that teller of tall tales, and Kit Carson, to name a few.

Jedediah Strong Smith stands tall among them. Born back in "York State" in 1799, he was one of 10 children. The family had come under the influence of Methodist circuit riders and of a scholarly physician, strikingly named Titus Gordon Vespasian Simons.

To win a fortune to aid "my mutch slighted parents" and to help educate his brothers and sisters were reasons Jed later gave for going west. But underlying them was a hankering for adventure, stirred by a gift from kindly Dr. Simons. It was a book telling of the travels of Lewis and Clark, who in 1804 had been sent by President Jefferson to explore the new Louisiana Purchase—even to the Columbia River and the Pacific Ocean.

Smith's first expedition as an Ashley man was up the Missouri. Near where the Dakotas join, Arikara Indians tried to take back horses sold to the Ashley men and young Jed distinguished himself in a bloody battle. Over the dead he prayed "a powerful prayer," in the words of one observer; today it's celebrated as the first recorded act of public worship in South Dakota.

Ashley recognized Smith's prowess and made him "captain" of an expedition to the Yellowstone trapping grounds. It headed cross-country through the Badlands [see cover] and the Black Hills where Diah clashed with a grizzly. The beast leaped on him from out of the bushes, cracking several of his ribs and grabbing his head in its mouth. All his days Diah carried scars of that attack. One eyebrow was virtually gone, giving him a formidable gaze; his ear, almost torn from his head, was sewed back by a friend in



a through-and-over stitch. For this reason, Diah grew his hair long all his life. But unlike other mountain men, he preferred to be clean-shaven on the trail every day if it was at all possible.

In a band of hardy adventurers much given to the bottle, Jedediah remained an abstainer. He did not use tobacco. He never blasphemed. His sternly ascetic life had no place in it for women, although his journal reveals that the prettiness and grace of some of the young Indian girls caused him to look back in retrospect over his shoulder. Doubtless he would have married had his life been long enough.

In March, 1824, after wintering in Crow country, Smith and his party crossed through the South Pass and found the creeks running a new way, indicating they had passed the Continental Divide. While Smith was not the first who ever crossed that route, his was the effective rediscovery of the broad, level pass through the Rockies in southwestern Wyoming.

More exploration brought him to the Great Salt Lake, itself a bitter brew but having plenty of fine streams flowing into it—and beaver sign everywhere. He spent the winter of 1824-25 near the lake, finding ideal places for trading posts and caches near today's Provo, Nephi, Ogden, and Brigham City in Utah. The Mormons are said to have learned about Utah from Smith and his fellow trappers.

Smith, with William Sublette and David Jackson, presently bought out Ashley's company. His partners worked old streams but he and 15 others struck south, seeking a new beaver empire. This, Smith's most famous trip, took him through the frightful deserts of southern Nevada and eastern California. Under the deserts' devouring sun, the party faced starvation and agonizing thirst.

When at last they reach the Mojave River, they named it the Inconstant because, just when they needed a drink from it, it disappeared in the sand. But once beyond the Cajon Pass they came upon green grass, live oaks, corn, and herds of cattle—the country of the Spanish *rancheria* and today the heart of the orange orchards.

It was a trail-worn party which arrived at the gates of Mission San Gabriel (now in Los Angeles)—lean, ragged, burned black by the sun, some dressed like Indians, all bearded except Smith. Diah had praise for the hospitality but forbore comment on the semi-feudal society prevailing at the mission. But Gov. Gen. José María Echeandia's views of the explorers were less friendly; the Spanish Californians had heard much more about the Americans than the newcomers had of Californians. The Spaniards knew that their province could not be held against any great power—and of them all the States were the most menacing.

Echeandia was in a quandary. If he punished the intruders too severely, the U.S. might be in a fighting mood. If he did nothing, he would probably be recalled by his own government. So he ordered Smith and his companions to leave the country by the same route over which they had come into it.

To have obeyed this literally would have meant death. Instead, Smith interpreted the order to mean recrossing the San Bernardino Mountains. Having done this, he turned north, crossed the Tehachapi Pass, and descended the San Joaquin Valley, part of the Great Central Valley of California. Here again were beaver sign, green grass, and streams that came rushing cold out of the snows of the imposing Sierra Nevada Mountains.

Leaving all but two of his men in the Great Central Valley, he made the Sierra crossing in eight days. At best this was an ordeal, but worse lay ahead. He had exchanged the deep snows of the Sierra for the burning deserts of Nevada. Not knowing of its existence, he missed the Humboldt River and paralleled its course eastward through a waterless waste. Under the pitiless sun, the men would bury themselves in the sand to conserve what body moisture remained. Of this experience Smith later wrote:

"Our sleep was not repose, for tormented nature made us dream of things we had not and for the want of which it then seemed possible we might perish in the desert unheard of and unpitied. In those moments how trifling were all those things that hold such an absolute

"The beast leaped on him from out of the bushes, cracking several of his ribs and grabbing his head in its mouth. All his days Diah carried scars of that attack."

sway over the busy and prosperous world. My dreams were not of gold or ambitious honors but of my distant quiet home, of murmuring brooks, of cooling cascades. . . ."

When he and his fellow skeletons staggered into the Trappers' Rendezvous near Great Salt Lake, they were greeted with wild rejoicing and a salute from an old cannon.

Where lesser men would have taken 10 weeks to recuperate, stalwart, Bible-carrying Smith stayed but 10 days before setting out again to rescue his men hiding in California. This expedition was haunted by death.

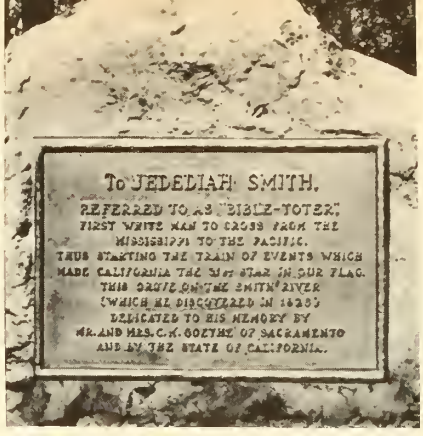
Some Indians attacked his party at the Colorado River, killing 10. But survivors struggled on to the Great Central Valley, where the contingent he had left hailed him with joy. Lacking supplies, he was forced to enter the Spanish settlement once more and was imprisoned at Mission San Jose. However, Smith later was freed and given permission to sell a $4,000 crop of fur from the San Joaquin.

On his way once more, Diah led his men up the Sacramento Valley and to the California coast at the mouth of the Klamath River. But at what a cost! In July, 1828, the savage Umpquas massacred 19 of his party. Smith escaped again with three of his men.

The stragglers pressed on to the Hudson's Bay trading post at Fort Vancouver on the Columbia River. Here Smith was received by John McLoughlin, who helped him recover from the massacring Umpquas 700 beaver skins, 39 horses, and the precious diaries of Smith and one of his companions.

Jedediah made his way back to St. Louis—with a tidy fortune of $80,000. There he was generous with the Methodist church he had occasionally attended, with friends, relatives, and those who had served him well.

"Few men have been more fortunate than I," he told an anonymous writer. "I started into the mountains with the determination of becoming a first rate hunter, of making myself thoroughly acquainted with the character and habits of the Indians, of tracing out the sources of the Columbia River, and following it to its mouth; and of making the whole



This tablet marks the entrance to northern California's Jedediah Smith Redwood Grove.

History Catches Up With Old Diah

INTO HIS nine-year career in the West, Jedediah Strong Smith compressed a lifetime of fabulous achievements. He was the first white man of record to cross the Black Hills and he opened the South Pass, used by later emigrants. He was first to traverse Nevada, Utah, and the Sierra; first American to go overland to California, and first white man to explore the Pacific hinterland from Mexico to Canada.

Some historians believe it was Jed who, reading from his ever-present Bible, inspired the Nez Percé Indians to seek the Book of Heaven in St. Louis after an arduous trip from beyond the Rockies [see *A Letter to the Editor That Got Unexpected Results,* November, 1959, page 47].

Few of his letters survive. Maurice Sullivan, a California newspaperman and amateur historian, discovered a fragment of his journal copied in an account book that children of a later generation used for a scrapbook. But records from other hands mirror his achievements.

It long had been suspected that his maps helped shape Washington policies which later brought the Pacific states into the Union. Strong corroborative evidence was dramatically turned up by Carl Wheat, an amateur cartographer, while browsing in the Antiquarian Society at Worcester, Mass. On a long-forgotten map showing John C. Frémont's discoveries were penciled notations along a route used by "J. S. Smith."

Historians, professional and amateur, are striving avidly to make up for past neglect. A Jedediah Smith Society has been organized at Methodist-related College of the Pacific, Stockton, Calif., and is assiduously collecting bits of lore and fact, and memorabilia. His rediscovery is resulting in historical markers along trails he made and Western churches are beginning to picture him in stained glass. But C. M. Goethe, Sacramento philanthropist, has provided what is probably the most fitting memorial of all —a grove of northern California redwoods named in honor of "the Bible Toter." Largely through Dr. Robert Burns, College of the Pacific president and former State Park Board member, the Grove expanded into the Jedediah Smith State Park.

More than any other man, perhaps, Jedediah Smith symbolizes the self-reliant American surging westward, finally challenging Mexico, Britain, and Russia at the brink of the Pacific. He got through without grant or government subsidy. He lived off the land; he made his way pay through bravery and skill. Like all mountain men, he ate when he could find game, starved when it was scarce. His plans were made, not under military protection, but beside flickering campfires in hostile country. And a Christian spirit was always with this courageous, trail-blazing Methodist.

"He was like . . . Stonewall Jackson," one historian notes, "in combining with the most ardent belief in and practice of the Christian religion an undaunted courage, fierce and impetuous nature, and untiring energy." —HERMAN B. TEETER

profitable to me, and I have perfectly succeeded."

So this 32-year-old veteran planned to retire—to become an Ohio farmer-squire and write a book of his adventures. But two young brothers showed up in St. Louis. Why not, he asked himself, help them get a start in the profitable trade to Santa Fe, New Mexico? Diah found it easy to postpone the Ohio trip.

But things fared badly with the wagon train on the Cimarron Desert. It was on May 27, 1831, that Diah pushed on alone searching for water. When he came to the bed of a stream it was dry, with damp spots here and there. Trying to scoop out a little well in the moist earth, he was attacked by Comanches.

No one saw the fight. No one ever found his body. But in a Santa Fe bazaar his friends much later came upon his silver-mounted pistols. The Mexican who had them for sale said he had got them, together with a rifle which proved to be Smith's, from a band of Comanches. The story came out that the Indians had flapped a buffalo robe, causing Jed's horse to shy. As the animal wheeled, one of them fired, wounding him in the shoulder. Smith killed the chief and one other before a Comanche lance pierced his back.

This was not how Jedediah Smith would have chosen to die. A man who feared God and loved peace, he never wanted to kill anyone, however much a savage. Smith had no violence in him, for all his mighty frame and the rough and rigorous life he had led. He was one who made religion "an active principle, from the duties of which nothing could seduce him." A sense of God ever with him, he had pioneered Western exploration in the pre-cowboy, pre-badman, and pre-sodbuster period of the West's history. Much of that history he helped to make by opening the doors for those who were to follow. He was the first explorer of the Great Basin. No U.S. citizen had ever before entered California from the east. He blazed a trail up into Oregon. Among men famous for their wild and reckless ways, he remained steadfast and pure. Where others lost their way or gave up the struggle, he ate the bread of faith and drank to the bottom from the cup of the Lord's will.

For the new pastor . . .

The First 90 Days Are the Hardest

By EARL KENNETH WOOD

Better than a formal reception for the new pastor, perhaps, would be several smaller, informal gatherings. Nearly everyone enjoys a meal cooked outside.

BEFORE this month is out, thousands of Methodist families will be uprooted from homes, schools, and communities they love. They will be moved to new unfamiliar surroundings among unknown, sometimes vaguely hostile, strangers. By what is almost an unwritten law, they will not return to the communities they have left for several months, perhaps years. For these families, the next 90 days will be especially lonely and difficult.

These Methodist displaced persons are the ministers—and their wives and children—who will be appointed to new charges at Annual Conferences, most of which are held in early summer. These families would be the last to admit to themselves or to their new congregations that prospects for the summer ahead are bleak. But as a minister who has served churches in the East, Far West, and now in the Rocky Mountains, I can speak from experience: The first 90 days in a new church are the hardest.

"Mom, I haven't a single friend to play with now," moans seven-year-old Sue.

"If we were back home, Dad and Bill and I could have gone fishin' today," muses Tommy, 12.

"Can't we drive back home just for a visit? I sure miss Helen," argues the teen-ager of the family.

Even Mom and Dad, who used to complain about the frequent jangling of the phone, now wish it would ring just once with a cheerful hello from an old friend.

Obviously, moving isn't confined to ministers' families. Millions, one out of every five Americans, do it each year. But it's different for a pastor and his family.

When he leaves a community, in fairness to the man who follows him, he must stay gone. There can be no frequent running back to visit friends. This doesn't mean there won't be some former parishioners who will remain lifelong friends. But he must allow his successor time to get established with his new flock.

Another factor which makes the ministerial move difficult is that it occurs, almost without exception, early in the summer. In rural communities school is out, people are busy with farm work, and there is little time to socialize. If the move is into a city, it is vacation time and folks are away or busy planning—or resting up from—their trips. It is an awkward time to make new friends.

Yes, friendliness is often hard to find, regardless of the size of the community. One young parsonage couple once asked me, "What happened to the friendly spirit of the small town?" They had moved from an Eastern city to a Western town, anticipating a bit of that much-proclaimed Western hospitality. Instead, they discovered that in their new community, social circles were closely knit. Except for the usual polite relationships between pastor and people, the minister and his wife were left out. Like other young couples, they wanted ties deeper than just routine handshakes after church. But they didn't find them—at least not until they had lived through a frosty introductory period.

Every church wants its new minister to be happy. That's essential if he is to be effective. Each pastor comes to his new appointment with high hopes for accomplishing great things for the Kingdom. What can be done to keep these hopes from falling, crushing the spirit of the minister and congregation alike? A

Hymns to Live By:

Joy, Conqueror of Grief

WHEN THE German poet, Freidrich von Schiller, wrote his moving *An die Freude* (Ode to Joy) in 1785, Ludwig van Beethoven was a boy of 15. Already an accomplished musician, young Beethoven had composed several works and was assistant organist in the court of the archbishop-elector of Cologne.

At 23, Beethoven became acquainted with Schiller's poem and conceived the idea of setting it to music. As years passed, it became something of an obsession with him to compose a work "celebrating joy, the conqueror of grief—joy which liberates man and brings him nearer to God." It was not until 31 years later, however, that he realized his dream in the symphony which many believe to be his greatest—the Ninth. In this magnificent work, the German genius broke all precedent of symphonic composition by concluding with a final movement which employed the oldest of all musical instruments—the human voice. The symphony was completed in 1823; its first performance was in Vienna May 7, 1824.

At the premiere, the composer was seated on the stage with the orchestra. The conclusion of the performance was greeted by a storm of applause in the crowded theater. People stood, waved handkerchiefs, even wept, but Beethoven was pathetically oblivious. He had to be turned around to see the response; he could not hear it. He was stone deaf. And less than three years after the memorable concert, he died at 56.

Beethoven wrote no hymn tunes as such, but many of his works have been adapted for church use. The *Hymn to Joy,* taken from the Ninth Symphony's finale, is one of the most successful adaptations. You will find it in its most familiar setting as No. 12 in *The Methodist Hymnal.* It appears with the words of Henry van Dyke's well-loved poem, *Joyful, Joyful We Adore Thee.*

Dr. van Dyke wrote this beautiful poem while on a 1907 preaching visit to Williams College in Massachusetts. Then a professor of English literature at Princeton University, he had attained fame as pastor of the Brick Presbyterian Church in New York City, 1883-1900. He was later to serve as U.S. minister to the Netherlands and Luxembourg during the presidential administration of his close friend, Woodrow Wilson. During his 80 years, Dr. van Dyke authored some 25 books, among them the Christmas favorite, *The Story of the Other Wise Man.* His estate, Avalon, near Princeton, was a haven for writers from both sides of the Atlantic.

Dr. van Dyke wrote the hymn after preaching to a college audience on a favorite theme—joy. He pointed out that no religion stresses joy as does Christianity. The following morning at the breakfast table Dr. van Dyke placed a manuscript before his host, the college president. "Here is a hymn for you," he announced. "Your mountains [the Berkshires] were my inspiration." He added that the words should be sung to Beethoven's *Hymn to Joy.* Beethoven's music had found the words to make it a favorite hymn among all Christians.

—DORON K. ANTRIM

genuine effort on both sides is a vital beginning.

Just as when any other home changes occupants, some sprucing up of the parsonage is in order before the new family arrives. Generally, the trustees and woman's society will take charge. Since the time between movers-out and movers-in is brief, careful timing is essential. Don't follow the example of the congregation which began tearing the kitchen apart the day a new minister arrived in town. For three weeks, while the family cooked on a hot plate, things were a mess. If major work needs to be done, find accommodations elsewhere for the family. Better still, start your new minister off with the biggest surprise of his life—a vacation.

As a special welcome, have some MYF "yard birds" care for the parsonage lawn until the new family is settled. Any preacher is disheartened to drive up to his new home and find tall grass making it look like a haunted house.

Before rushing into plans for a formal reception ask yourself whether these affairs haven't too often become stilted and perfunctory, attended as obligations rather than pleasure. Better, perhaps, would be several smaller informal gatherings.

Summer is outdoor time and nearly everyone enjoys a meal cooked outside. Couldn't the congregation divide itself into small groups and schedule barbecues, picnic suppers, and the like, including every church family over the summer?

Asking the minister to join a service club or inviting his wife to the woman's club will not fill their need for friends. Being taken into individual homes and neighborhood family groups will help much more.

Unquestionably, the greatest thing every family can do to welcome a new pastor is to attend worship services regularly. Never let a summer slump discourage him as he starts his new work.

When fall comes, school will begin and the church program will gain momentum. Then the minister will find his time occupied. The children will make new friends to replace former pals, and the family will begin to find a place in the community.

For better or worse, the first 90 days will be over!

Dugout canoes, beached in an African river, provide a playground for missionary children.

Change Comes to the Congo

AFRICA'S GREAT CONGO region, one third the size of the United States, is an area of equatorial rain forests, grasslands, gorilla-haunted mountains, fabulous mineral wealth, and tremendous hydroelectric potential. Here, on June 30, some 14 million people will embark on a program of full independence—after more than half a century of Belgian colonial paternalism. Missionaries share credit for paving the way; today, Methodists are among those at work, helping to prepare the newly awakened black man for leadership in one of the four "Lands of Decision," so named by The Methodist Church for 1956-60.

Land of paradox: *a late Detroit model, en route to a Methodist center, uses a primitive ferry to cross a jungle stream that helps swell the Congo to five times the Mississippi's volume.*

Mother love: *in colorful dress and typical of a new generation, this woman is the wife of an African Christian pastor. Many such workers already have been trained for leadership as a part of the evangelistic and social program emphasized by the church in the last quadrennium.*

Tribal huntsman: *a constant reminder of the near past is the wildlife which still abounds in the Congo, land of lion, elephant, python, and rhino. Here, a missionary examines the skin of a zebra killed by the hunter at left.*

Waterfall: Congo streams offer one of the world's richest sources of electricity. This 225-foot fall, one of seven near Lubudi, is on the South Kalule river.

MELVILLE B. COX, the first U.S. Methodist missionary overseas, died in Africa only months after his arrival 127 years ago. Among his last words: "Africa must be redeemed, though thousands fall." Since then, the church "has been gently shaking Africa's shoulder, nudging her to full wakefulness."

Without doubt, Protestants have been one of the most potent forces responsible for this awakening, not only in the Congo but in other countries now striking out for independence. From the first, missionaries found the African essentially religious, an animist who also believed in a Creator—one who, disappointed in his creatures, "withdrew into the sky and hasn't been seen since."

In few areas has Methodism concentrated such intense efforts. Throughout the Congo there are some 18 major Methodist centers, with scores of churches and schools. With other pioneering Christian mission schools, the church has trained virtually every native leader who will have a part in shaping the future.

The Congo is divided into two Conferences. Many areas now are self-supporting, with much responsibility centered in the hands of trained Methodist African Christians.

Literacy class: throughout the region the church is teaching thousands of illiterates, in groups like this one, to read and write.

AFRICAN YOUTH, on the move to mines, plantations, factories—and political freedom—has a consuming hunger for knowledge and a keen receptivity to new ideas. Thousands clamor for a Christian education, yet only a third of the applicants can be admitted to overcrowded church schools. Many areas have hardly been touched by the church. Some visitors who recently toured the country reported: "Our hearts were gripped with the tremendous needs we saw as we rode for miles and miles through the great equatorial forests and saw village after village without a preacher or teacher...These people stood in constant amazement and joy to hear of a Man who loved them enough to die on a cross for them."

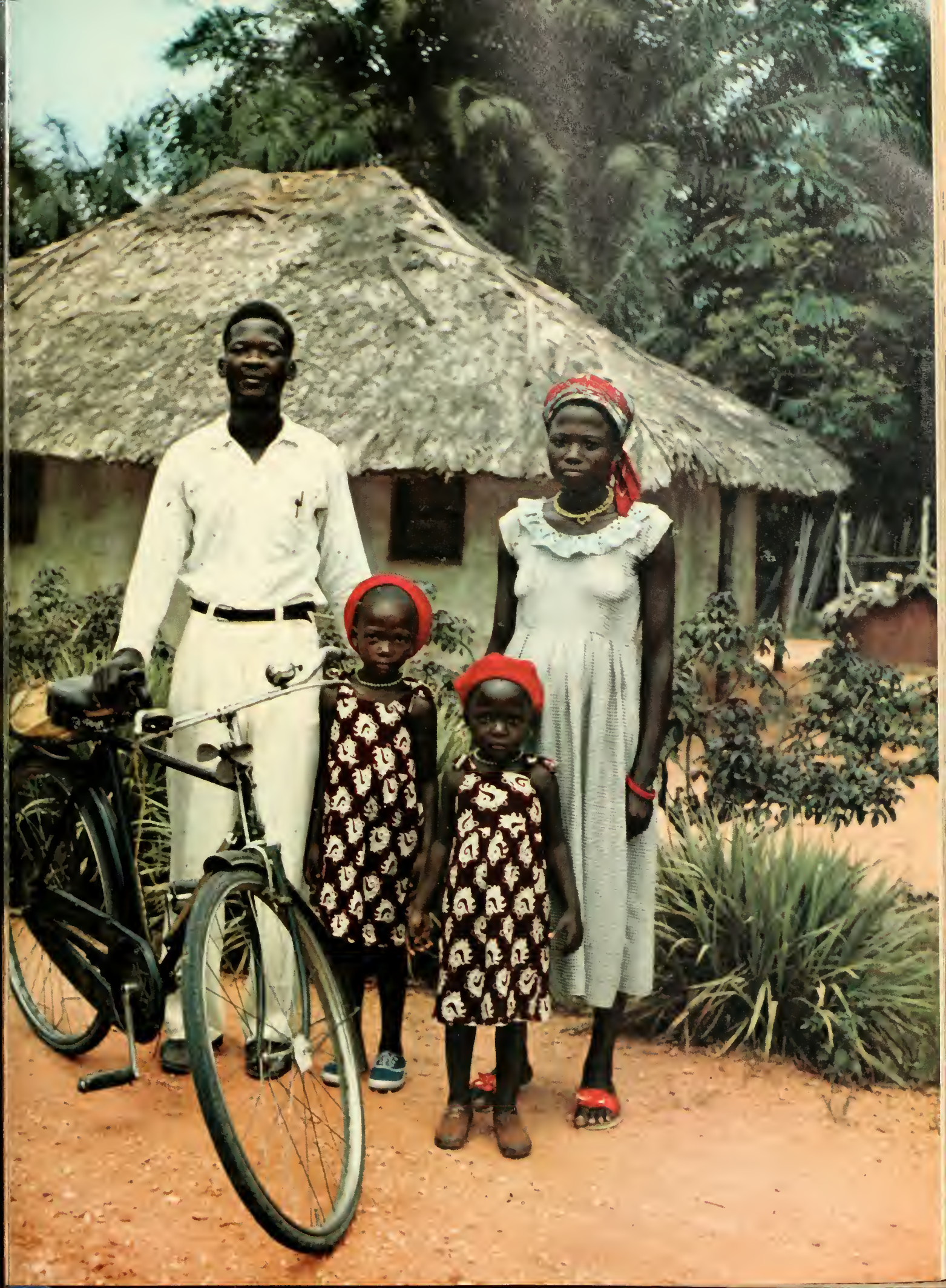
In such areas, the church is following the early American camp-meeting method. When a village builds a brush-arbor camp, people walk or bicycle as far as 100 miles from other villages. "The doors are not just open, they are off the hinges!" one veteran missionary writes.

But the picture is not all bright. Moral chaos and tensions between tribes and races are deepening. Thousands are pouring into the booming cities, leaving old tribal disciplines behind. Godless materialism is increasing.

The tools to combat this problem, nevertheless, are at hand, firmly established by the church through the years. There are hospitals, dispensaries, maternity centers, and leprosariums; there are secondary schools, Bible schools, theological seminaries, and teacher-training schools—as well as hostels, dormitories, and agricultural stations.

Recently returned from nearly two months in Africa, Bishop W. Earl Ledden of Syracuse, N.Y., had this to say: "Whatever hope there is in the present tense situation is related to the work of Christian missions. They are making a great and definitive contribution in fields of education, culture, and in the realm of the spirit...affecting the attitudes of many leaders of the African people. They are the most hopeful element in the whole confused situation."

To this Methodist-trained preacher (shown with his family at Kindu, near the equator) that bike is a prized possession. It's a prime means of locomotion in his area.



Drummer: *once such a drum told of tribal war or death in the jungle. But today this hollow log summons worshipers to church just as a bell might do in an American town.*

Sunday parade: *after studying all week in a mission school, Congo girls head for church. Thousands like them yearn for learning.*

WSCS class: *homemaking skills are vital now that school children want proper clothing. No wonder these women stick to their knitting.*

Easter at Elisabethville: *this Protestant sunrise service in the Congo's No. 2 city drew nearly 10,000 people.*

Workers on L'Envol, *one of the three Protestant Congo publications (left), share a universal journalistic problem—meeting a deadline.*

Religious papers *back a new agricultural program (right) aimed at keeping Africans with "one foot on the land."*

Typical *of Methodist youth work at Wembo Nyama is this troop of friendly African Boy Scouts.*

Modern wedding: through Christian marriage and infant Baptism, old patterns now are breaking down.

Springer Institute students erect a 30-foot cross made of welded steel barrels— on a hill once controlled by a tyrannical slave dealer.

Teens Together

By RICHMOND BARBOUR

Cartoon by Charles M. Schulz

"I long for the day when people will say 'teen-ager' as if it were a person and not a disease!"

Q *I had severe convulsions when I was small. It took years to find a medicine to control them. Now I am 18. I have not had an attack for four years. However, my parents will not trust me out of their sight. They're afraid I'll have another seizure. Will they ever give me my freedom?—J.F.*

A Yes. Have them talk with your doctor. If he cannot convince them that you should live a normal life, have them get in touch with the American Epilepsy Federation, 77 Reservoir Road, Quincy, Mass.

Q *How much allowance should I get? I'm a boy of 13. My parents have a good income, but they don't give me a cent. I tried to get a job, then found I was too young for a work permit. Do you believe in allowances for boys?—B.C.*

A Yes. Usually it is best for parents to try to give their children about the same allowance their classmates get. Ask your folks to talk with your friends' parents. Perhaps then they'll change. Also see about getting a paper route. I believe you are not too young for that.

Q *I am a college sophomore. All my life I have believed in Jesus. Recently I met a young Buddhist from Japan. He has taught me a little about his faith. He says he never will accept Christianity. I am afraid we are falling in love. If we married, I would be expected to become a Buddhist—and I don't think I could. Would it be wise for us to marry?—M.T.*

A I think it would not be wise. You would have religious problems which are insurmountable. There would be many social problems, too. Try to keep from falling in love and hurting each other. There is a wise rule for girls dating—go out only with fellows who would conceivably make the right husbands.

Q *Can a boy really hate his dad? Most of the time I love my father. I am 16 and I want a car. My dad says I am too young. He won't even let me use the family car for dates. Instead, he takes my girl and me to and from parties. When he does that I hate him. Am I abnormal?—J.C.*

A "Resent" probably would be a better word than "hate." Most teen-agers can simultaneously love and resent their folks. At your age rebellion comes easily. Try not to do things which will cause further trouble. Ask your mother to interpret your feelings to your father and his feelings to you. Prove by your actions that you are responsible. That will be the quickest way to get him to change his rules.

Q *I am a boy of 15. I want to start a Methodist Bible Club at my high school. How should I go about it?—S.S.*

A Talk with your minister, then go to your principal. Ask him to help you find a popular faculty member as sponsor. Use the plans and materials your minister makes available.

Q *I'm a girl of 14. I have a boy friend. His mother found three notes I had written to him. In them I said I loved him. I told him I missed him so much I could hardly stand it. I promised that when we grow up I will make him a fine wife. His mother sent the notes to my mother. My*

Dr. Nall Answers Questions about

Your Faith and Your Church

Is there a "sacrament of silence"?

Unquestionably, there is a sacredness about silence—and we ought to have more of it. But, to speak of a "sacrament of silence," or a "sacrament of service," or a "sacrament of suffering" is to misuse a great word. It deserves better treatment.

According to the Methodist *Articles of Religion,* a sacrament is "a sign of grace and God's good will toward us." A "medicine of immortality" is the apt phrase André Benoit used, for a sacrament sets our values straight, satisfying the almost universal human longing for forgiveness, for fellowship with God, for evidence of God's grace. A symbolic act, the sacrament shows God reaching down and drawing man up, strengthening and confirming faith forging bonds of loyalty not to the church, but to God himself.

Roman Catholicism continually faces the problem of saving the sacrament from becoming mere magic, while with Protestantism the problem is to keep it from becoming nothing but a bare sign.

Were there prohibitionists in Bible times?

Yes, there were two groups—the Nazarites and the Rechabites—who prohibited the use of alcoholic beverages among their members.

The Nazarites took a vow to abstain from wine and all fruits of the vine. It was not a permanent vow; Nazarites could return to wine-drinking. The Rechabites were confirmed nomads who wanted no part of villages and cities. They had no use for the agricultural Canaanites, and the opposition to drinking was an opposition to Canaanitish farming and its products.

The Hebrew prophets never asked total abstinence of their people, and wine was used in the Passover and other religious services. But its use was closely restricted.

What about heaven and hell?

Reinhold Niebuhr has well said: "It is unwise for Christians to claim any knowledge of either the furniture of heaven or the temperature of hell." But we can dream and guess and speculate.

Our tentative probings into outer space have been small enough, but they have blasted any idea that heaven is up somewhere and hell is down somewhere else. Heaven is a condition, being with Christ [John 14:3] and those who love and follow him. Hell is a condition of isolation and estrangement.

Is hell a place of punishment? Matthew 5:22 clearly mentions the "danger of hell fire" or, in the Revised Standard Version "the hell of fire." Punishment as a deterrent and corrective is evident, but the idea of a loving and redeeming God cannot be reconciled with recompense for evil done. God does not punish to "get even." He punishes only to save, win back the sinner.

A Methodist minister from Minnesota, Dr. Nall has served the church as a religious journalist since the days when he was an editor of the *Epworth Herald.* He now edits the *Christian Advocate.*

mother says I should be spanked. Now I can't see my boy friend for one month. Why are parents heartless? Can't they understand?—N.R.

A Try to be a good sport about obeying. Many other mothers would have been much more severe. Your parents have been through the crushes of the teens. They know your feelings probably will change soon. They want to keep you from being foolish. Talk some more with your mother. She understands better than you think.

Q *Dad insists I go with the family on vacation. I am 14. They intend to camp out. I used to like to camp out, but now I hate it. I have two younger brothers. Dad says they've the same right to enjoy camping that I had when I was little. I want to stay with my girl friend while my family is away. Do you think my dad should let me?—M.A.*

A A surprising number of families have similar vacation troubles. Many teen-agers feel they will not enjoy family vacation activities. However, when they go they usually have fun. They meet other young people; they find their families aren't so bad after all. You still have obligations to your folks and to your brothers. Go with them and don't be a wet blanket.

Q *I'm a college student of 18. I've never had a date. The guys in my fraternity tease me about it. My mother suggests I ask a younger girl to go out with me. She thinks a girl 16 wouldn't scare me. Would it be wrong to date a younger girl?—P.C.*

A Not if she wasn't too much younger and her parents approved. Girls grow up faster than boys. A girl of 16 may be as mature as you are. Try taking a girl to MYF. You won't be as self-conscious in a good church group.

Dr. Barbour's *profession is helping troubled teen-agers. If you have a problem, he will help you—and he will not use your name or address. Send your problem to him c/o* Together, *740 N. Rush St., Chicago 11, Ill.*—Eds.

Good manners go along when this father of three exclaims:

We're Camping Out Tonight!

By GLENN S. HENSLEY

TUCKED AWAY like a shimmering turquoise in the heart of the Missouri Ozarks, well off beaten tourist tracks, is deep, peaceful Blue Spring. My family and I first heard about it from veteran Ozark campers, whose glowing descriptions soon sent us hiking into the backwoods to see it for ourselves.

We drove to the end of a gravel road, then followed a path past a meadow to a racing brook. Continuing upstream through dense timber and brush crisscrossed with small-game trails, we broke suddenly into a tiny clearing. There, a few yards to our right, was Blue Spring, its rich pastel color reflecting on the steep limestone walls of a bluff nearly 100 feet high. The lazy splash of water spilling over the pool's rocky lip and dashing away toward the Current River was the only sound to be heard.

Often since then we have returned to Blue Spring, each time marveling at nature's soothing magic. But what impressed us most on that first visit was a blunt, hand-lettered sign nailed to a tree:

"Please don't litter God's living room."

Those six words sum up perfectly an important principle of outdoor manners, something my wife and I have been trying to teach our boys. We've been an avid camping family for six years now, and this summer we'll again spend every possible minute roughing it in the great out-of-doors. But family camping offers a chance for more than fun. We make every campsite an open-air classroom for teaching our three sons respect for nature and for the comfort, privacy, and safety of others.

With more Americans hitting the

E-e-e-easy livin'! Far from the everyday rush, these campers settle back for a simple meal under a giant cottonwood's speckled shade. Scented breezes, the murmur of flowing water, nature's gentle sounds, relaxed fellowship —no wonder more families than ever will enjoy camp life this summer!

camping trail every year, these considerations are becoming increasingly important. Probably 15 million persons—10 times as many families as a dozen years ago—will sleep under canvas this summer. In the peak season, campsites in state and national parks and forests will be jammed. Even in remote backwoods areas it will seldom be possible to get beyond hailing distance of other campers. Actually, then, we campers have no choice but to make friends of fellow campers and to protect the areas set aside for our enjoyment. There isn't room left to escape all contact with other people, or wilderness enough to let us heedlessly litter and scar the areas we have.

Yes, camping is becoming more popular—which is a tribute to the enjoyment it affords American families. There is nothing my family and I would rather do than go on a camping trip. All winter we plan for the big one—the trip we'll make on my vacation. And a great part of the pleasure we look forward to is meeting other campers from all parts of the country.

The fact that campers usually are friendly has made it easy for us to show our boys plenty of examples of camping's good-neighbor policy. We help fellow campers whenever we can; we know we can count on the same cheerful assistance when we're in a jam.

"The farther one gets into the wilderness, the greater is the attraction . . . the glossy stillness of the lake at sunset, the glory of sunrise among the mountains, the shimmer of the endless prairies, the ceaseless rustle of the cottonwood leaves . . . all these appeal intensely to any man."

—Theodore Roosevelt

There was the time, for instance, our two oldest boys and I drove into a camping area in Missouri's Lake of the Ozarks State Park. It was after dark and raining hard, and the car bogged down to the hubcaps in a soggy patch of leafmold. I got out the shovel and started digging.

Just then, a dozen or more teenage boys came trudging through the mud toward us. They had heard me spinning the wheels and had come over to help. In a few minutes they were joined by some adults and several young girls. Someone got more shovels; someone else pulled up with a truck and hooked onto my car with a chain. In no time, I was back on solid ground. Neighborliness? Where could you find a better example?

We've found that same spirit everywhere. I remember the time we were camped beside McCormack Lake in the Mark Twain National Forest. The only other campers in sight were two men who pulled in one evening and staked out a tent on the shore a couple of hundred yards away.

We got up early the next morning, but they were already fishing out on the lake. Not giving a second thought to our camping gear, we set out on our own all-day expedition. When we got back late in the afternoon, the two strangers came over and introduced themselves. They had driven down from St. Louis for a morning's fishing, they said, and had planned to start home around noon. But when they saw we had left our camp for the day, they decided it would be neighborly to keep an eye on things until we got back. So they had stayed.

Camp friendships may begin and end in a few hours, but it often seems —as it should—that you've lived next door all your lives. When we make a trip into town for ice, our boys usually ask our camp neighbors if they need anything, too. And when we're camped near water, we like to invite boatless fellow campers, especially youngsters, for a canoe cruise or a fishing jaunt. Even such a simple thing as having the boys offer to share their toys or games with other young campers has opened many fine friendships.

My wife and I try to set an example for the boys, just as other campers did for us when we were novices. We have lent saws, hatchets, shovels, and gasoline to fellow campers just as we'd lend a cup of sugar to next-door neighbors at home. Since we appreciate having veteran campers tell us about points of interest or places where the fishing is good, we try to do the same for newcomers when we are the veterans.

Novice campers are particularly glad to have pointers on outdoor cooking. When we were greenhorns, one of the many cooking tricks my wife learned from others was how to prepare a complete meal in aluminum foil. Since then she has gladly shared that knowledge—and our favorite outdoor recipes—with scores of others.

That brings up another point: Camping should be fun for the woman of the house, too, but it can't be if she has to spend most of the day cooking and doing dishes. That's why my boys and I divide up these chores just as we do the other camp jobs. Our oldest son, Max, a Boy Scout, enjoys being our fire-building specialist. When we arrive, he gathers wood and gets the fire going while the rest of us set up housekeeping. That way we all work together—and have time left to play together.

Max and Rex, a Cub Scout, have learned the ground rules of outdoor conduct from their Scouting activity. They don't hack at live trees as we've seen some youngsters do. Before we leave a campsite, they see that it is as clean as—or cleaner than—when we pulled in. And they never annoy helpless creatures.

Family camping has aided the boys in their Scouting, too. A good many of the requirements for advancement and for such merit badges as cooking, bird watching, swimming, canoeing, and pioneering are almost identical to things we regularly do on a camping trip.

All three—our youngest is Greg—take books along to help identify wildlife. Some of these volumes come from the public library, where my wife and I borrow them, and describe the region we are visiting. We also get background material from such sources as the National Park Service, the U.S. Forest Service, state conservation and wildlife departments, even the U.S. Coast and Geodetic Survey (its topographic maps are useful in canoeing on unknown waters).

Whenever possible, I write in advance to the park ranger or chief forester, asking whether he has any suggestions—particularly a list of regulations. Getting this information in advance gives us a chance to talk it over with the boys so they, too, know what is expected of them.

What got us started on this camping kick? Well, we realized long ago that we couldn't afford family vaca-

tion travel unless we cut expenses to a minimum. That ruled out motel sleeping and restaurant eating.

The first time we camped, however, was almost our last. It became painfully clear that the assortment of equipment we had assembled for a week's stay at Rocky Mountain National Park was entirely inadequate to cope with the region's near-freezing summer nights. Like many greenhorns, we thought we could figure out what we would need without checking with an experienced outdoorsman or knowing much about the area. We spent the final few days in a rented cabin; it was expensive—but it had a good stove.

The following winter I bought a used camp trailer and, after talking with some veteran campers, worked it over until it provided adequate cooking and refrigeration facilities, storage space, and comfortable sleeping facilities. Since then, we've towed that rig behind our station wagon on every major camping trip. With a large plastic "tarp" stretched between the back of the trailer and the rear of the station wagon, we have all the space, comfort, and convenience we'll ever need. Supplemented by such equipment as two canoes, a couple of pup tents, sleeping bags, and air mattresses, this outfit has paid for itself many times over.

But in addition to dollars-and-cents advantages, camping has contributed much to our family unity, to our boys' respect for nature, and to their concept of neighborliness. In this connection, something that happened last summer still stands out in my mind. About noon one hot day, while we were camped at McCormack Lake, the boys noticed two foresters on the opposite shore eating "sack" lunches. It happened that we had a big, just-right watermelon cooling in a nearby spring, and the boys got to thinking how good a slice might taste. So they hauled out the melon, cut off a couple of man-sized slices, and canoed a quarter of a mile across the lake to deliver them to the foresters.

The men were so surprised—and pleased—that in the evening they came by our camp to thank us. We had to confess that we'd had no part in the treat. The boys had spotted the chance for a neighborly act and, without a word from us, had done it!

Name Your Hobby

AMATEUR RADIO: Jon Heim, 551½ E. Alcott St., Philadelphia 20, Pa. (DXing).

ARCHITECTURE: David P. Hock, 184 Zimmerman St., North Tonawanda, N.Y.

CHARMS: Mrs. Margery Baker, 259 N. West Ave., Kankakee, Ill.

CHESS BY MAIL: R. Lynn Stradley, Box 65, Tazewell, Tenn.

CHINA: Mrs. Ronald Longnecker, R. 1, Box 128, West Plains, Mo. (antique).

COINS: John Banker, RD 1, Hindsburg Rd., Holley, N.Y.; Ralph Phillips, R. 2, Valley Center, Kans. (foreign); Lalit Mohan Goyal, 100-C Muzaffarnagar, U.P., India; Mrs. Norman Grant, 2913 Fairview St., Anderson 2, Ind. (U.S. & Canadian pennies); Jon Heim, 551½ E. Alcott St., Philadelphia 20, Pa. (old U.S., recent Canadian); Ronald Longnecker, R. 1, Box 128, West Plains, Mo. (old U.S.).

EMBLEMS & SEALS: Viola Cook, 812 Warfield Pl., Lexington, Ky. (of felt).

ENTERING CONTESTS: Mrs. Opal Temple, 443 America St., Baton Rouge 2, La.

GENEALOGY: Mrs. Hillard Clapp, 208 Edgemoor Ave., Kalamazoo, Mich. (Parmenter, Matteson, Whelan, Gardner, Sperry, Stout, Pike); Mrs. Scott Blackard, Stilwell, Okla. (Blackard, Watts, Belle, Kenyon, Cheek, Erwin, Tabler, Robb, Eversole); Mrs. Cecil E. Dodds, 3646 Espanola Dr., Dallas 20, Tex. (Ball, Standley, Connely, Conelly, Dodds, McClinock).

Juanita Thomas, 1405 N. 41st St., Kansas City 2, Kans. (Thomas, Dunn, Whitfield, Grimmett, Eskridge); Mrs. Fay Crowell Jackson, 1921 Madison St., Amarillo, Tex. (Archer, Bray, Bourland, Crowell, Deaton, Edwards, Inge, Inks, Jackson, Littlepage, Loving, Monk, Mullins, Wyatt, Tipton); Fred L. Shimer, 1501 W. Cook St., Springfield, Ill. (Shimer); Leo R. Green, 39 Irving Pl., Buffalo 1, N.Y. (Green, Greene); Mrs. W. F. Merritz, 3620 N. 17th St., Philadelphia 40, Pa. (Dunklee, Duncklee, Hall, Davis, Clark, Washburn, Drake); Mrs. Hazel A. Stewart, 9004 Olive St., Fontana, Calif. (Milhous, Steere, Lightfoot, Stroud, Brownell, Woodburn, Bear); Mrs. Agnes Warner Humphrey, Lowell, Lane County, Oreg. (Warner, Morford, Porter).

Miss Iza C. Wolf, 5370 Balsam St., Arvada, Colo. (Kelty, Case, Coon, Auteu, Ateu, Spencer, Gentle, Oustadt); L. M. Bradley, 417 Staten Ave., Oakland 10, Calif. (Boswell, Craig, Hammer, Hawkins, McClung, Robinson, Sims, Smith, McLary, McCreary); Mrs. Jess Laird, Box 502, Manhattan, Kans. (McClure, Beck, Bowman, Cook, Taylor, Arthur, Laird, Wear, Crowder, Boone); Mrs. Irene Rushing Gray, 25 NW 160th St., Miami 69, Fla. (Rushing, Louden, Harper, Pittman); Mrs. R. H. Robinson, 321 W. Francis St., Grafton, W. Va. (Ball, Barnes, Bartlett, Brown, Bunner, Cole, Cool, DeMoss, Guthrie, Holsberry, Humphrey, Poe, Robinson, Rogers, Sapp, Shingleton, Shurtleff, Snider, Trader, Moats).

Mrs. James J. Anderson, Box 2, Winlock, Wash. (Markee, Lull, Lougee, Bunker, Goodell, Meloy, Garrett, Bachelor, Chandler, Sims); Mrs. Stuart Sturges, 32 Stewart Ave., South Glens Falls, N.Y. (Crowley, Grasty, Keyes, MacDaniel, McDaniel, Morrow, Sharshall, Tucker, Twig, Twigg, Van Horn); Frances Jailor, RFD 1, Hicksville, Ohio (Cook, Moore, Ryerson, Reyerson, Duboys, DuBois, Duboise, DeBois, Kanouse, Meverson, Harrison, Pierson, Ingold, Hannegan, Barkon, Brown, Kierstede, Loockerman, Jailer, Chevalier, Chavalier, Chevelier, Chavelier, Chevallie, Chevalia, Chavalia, Chevaliay, Tifft, Oviatt, Walkden, Rock, Roche, DeMorse, DeMaree, Groescost, Groscost, Heggerman, Redmann, Differy).

GLASSWARE: Betty Humphrey, Fleischmanns, N.Y. (state-map drinking glasses).

HANDWRITING ANALYSIS: Robert W. Patridge, 474 Siebert St., Columbus 6, Ohio.

HORTICULTURE: Lowell W. Zirbel, 690 W. Pine St., Zionsville, Ind.

HYMNALS: Mrs. Harold F. Wall, R. 1, Box 48, Blacksburg, Va.; Lynn C. Edwards, 421 Highland Ave., Pittsburgh 29, Pa.

INDIAN ARTIFACTS: R. M. Snider, 4210 N. 25th St., Tacoma 7, Wash.

MINIATURES: Mrs. Alice Lange, R. 1, Belle, Mo. (pitchers); Mrs. Ronald Longnecker (pitchers), Kathryn Longnecker, (cup & saucer sets), Rickey Longnecker (horses), all of R. 1, Box 128, West Plains, Mo.

POST CARDS: Mary Staples, 3707 Maybeth St., Dallas 12, Tex. (cities, states); C. S. Pillai, Kulasekarapuran, Mylady, P. O., South India; Mrs. Leon Holden, 1142 W. Warren St., Mitchell, Ind. (state maps); Mrs. Ethel Holtsclaw, 1323 Alametos St., San Antonio 1, Tex. (state capitols); Marianna Gurnee, 415 4th St. S., St. Petersburg 1, Fla. (covered bridges); Connie Brewbaker, RD 3, Dillsburg, Pa.; Jon Heim, 551½ E. Alcott St., Philadelphia 20, Pa. (pre-1900); Joy Bunner, RD 3, Dillsburg, Pa.; Kay Graham, 22 N. Pearl St., Meriden, Conn.; Mrs. Ruby Henry, 9 Poplar St., Leipsic, Ohio (state capitols).

SALT & PEPPERS: Betty Humphrey, Fleischmanns, N.Y.; Rhonda Longnecker, R. 1, Box 128, West Plains, Mo.

STAMPS: Lalit Mohan Goyal, 100-C New Muzaffarnagar, U. P., India; Terry Powell, 4405 NE 66th St., Portland 18, Oreg. (U.S., UN); C. S. Pillai, Kulasekarapuran, Mylady, P. O., South India; Jonathan Linn, 624 Highland Ave., Naperville, Ill. (U.S.); John Banker, RD 1, Hindsburg Rd., Holley, N.Y.; James T. Greeson, 6208 Rosalind Rd., Huntington 5, W. Va. (cancelled); Dianne Robertson, 15 Waverly Circle, Newnan, Ga.; Ralph Phillips, R. 2, Valley Center, Kans.; H. W. String, 10100 Clinton Ave., S., Minneapolis 20, Minn.; Betty Humphrey, Fleischmanns, N.Y.; Jon Heim, 551½ E. Alcott St., Philadelphia 20, Pa. (early U.S., revenue, cut squares).

TOOTHPICK HOLDERS: Mrs. R. S. Bruce, Jamestown, Mo.

WOODWORKING: Rev. Alex Eckert, 724 New York Ave., Holton, Kans. (especially inlay).

PEN PALS (open to age 18): Carol Smith (15), 3708 N. 22nd St., Tacoma 7, Wash.; Ann Marie Bunn (12), Gregory, S. Dak.; Ann Fauley (12), Box 106, Roseville, Ohio; Victoria Kingdon (11), 918 E. Locust St., Watseka, Ill.; Nancy Jane Gimpel (9), 207 S. Hamilton, Pratt, Kans.; Johnson Temenu (17), 2-A Williams St., Lagos, Nigeria; Farrell Sue Binkley (11), 810 E. Morgan St., Edina, Mo.; Galio G. Alvarez (18), 485 Lakambini St., 2nd Ave., Grace Park, Caloocan, Rizal, Philippines.

Markreta Schnell (10), RR 1, Giltner, Nebr.; Susan Roach (17), 153 Brace Rd., West Hartford, Conn.; Jena Merle Patterson (11), R. 4, Morrison, Tenn.; Nancy Williams (12), 140 W. Adams, Chandler, Ind.; Jane Hendrickson (15), R. 5, Box 426, Battle Creek, Mich.; Helen Koblitz (16), 4311 Logan Ave., N., Minneapolis, Minn.; Arnie DeGroff (13), 104 Cedar Ave., Patchogue, N.Y.; Pat Mogle (12), 1012 N. Pleasant, Royal Oak, Mich.

Gretchen Turner (10), 120 Fountain Ave., Ellwood City, Pa.; Elizabeth Griffin (13), 230 Capitol View Dr., Nashville 7, Tenn.; Jan Clapp (13), 424 Angular St., Clinton, Ky.; Gloria Lovel (16), RR 1, Carnegie, Okla.; Doris Brooks (14), Church Creek, Md.; Gale Smith (14), Church Creek, Md.; Judy Foxwell (14), Church Creek, Md.; Linda Thomas (13), R. 1, Box 135, Peshtigo, Wis., David Bowermeister (14), RR 3, Springfield, Ohio.

Kay Fleck (13), Marwood, Pa.; Barbara (7), Wanda (13), and Wayne (14) Wicks, 135 Oak St., Patchogue, N.Y.; Ronnie Vetter (15), 101 Center Ave., Dickson, Tenn.; Elliott Oladunjoye (16), 27 Aiyetoro St., Ebute-Metta, Lagos, Nigeria; John Seba (17), R. 5, Box 304, Neosho, Mo.; Pat Spires (12), Box 322, Bynum, Ala.; Patricia Douslin (11), 126 NE Meadowlark, Bartlesville, Okla.; Nancy Law (14), R. 1, Box 159, Ashland, Ohio.

Charles W. Grose
Enfield, N.H.

Monroe J. Wilcox
Bozeman, Mont.

Keith A. Leach
Chicago, Ill.

Levy C. Robinson
Chartley, Mass.

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON INTERNATIONAL SUNDAY SCHOOL LESSONS

JUNE 5

"Treat other people exactly as you would like to be treated by them—this is the essence of all true religion."—Matthew 7:12 (Phillips)

WHILE riding in the cab of a truck, I was asked by the driver, "Isn't the Golden Rule out of date?" Before I could muster up an intelligent groan he went on, "Most people do not understand what it really means." This catapulted my thoughts to some serious evaluations.

Of greatest importance is the Golden Rule's religious basis. Each of us should not practice it according to his own judgment and experience, but according to Christ's principles. The Rule is often perverted by persons who do not have a Christian viewpoint. They seem to say, "Take your neighbor for all you can get, as you expect him to take you. This is the competitive spirit—the survival of the shrewdest." We often hear such words today.

Sometimes we make the Golden Rule selfish. We are glad to help the other fellow, for there is no telling when we'll need a helping hand ourselves. Or we like to be friendly to everyone, for this is good politics and makes for our own security.

Furthermore, this Rule is not a substitute for religion. Of course, it does make a better neighbor, a better worker, a better member of the family or of the club. But, let us not sever it from its religious roots. The Golden Rule, taken by itself, is not enough.

What, then, is enough? Most major religions teach the Golden Rule in some form. What makes its Christian meaning distinctive? We naturally turn to the life of Christ and the unique meaning which he gave the Rule. He said, "Go the second mile," "Turn the other cheek," "Love your enemies." Christians must heroically demonstrate the type of self-giving love, love without demand, which Christ exhibits.

How should I want to be treated if I were of a different race, a refugee, driving the other fellow's car, my son or daughter, my wife, my in-laws, my employee, a stranger in the community?

Treat others as Christ would treat you. Start with Christ. Then treat others better than you ever expect them to treat you.

Prayer: Most loving Father, help me to love for the right reasons, to strive toward my goals by Christian means, and to be grounded in the love which may be experienced in Jesus Christ. Amen.

—CHARLES W. GROSE

JUNE 12

In all your ways acknowledge him, and he will make straight your paths.—Proverbs 3:6

IT WAS a steep, rugged climb to the top of Red Eagle Pass in Glacier National Park that July day. Each of us carried a 50-pound pack. It was the third day out on a five-day pack trip, and the three of us had started just after daybreak on what was to be our most strenuous day. Rain the night before had left water on the foliage and we were drenched in 100 yards.

The virgin forest was all but completely hidden by fog. Just before noon we climbed above the storm. Nearly three hours later, we stumbled to the top of the pass and felt the welcome cool air moving over from the other side of the divide.

We fell down, tired and breathing rapidly. Within moments, however, we were overwhelmed with the awareness of God's presence. Unanimously, we felt that we were in a holy place.

First, we noticed His footprints on the sod—dozens of tiny alpine flowers. The walls of the cirque around us were as high temple walls with towers and spires. And the deep blue overhead told us of His protection. The temple-cirque seemed to whisper, "Be quiet, God is here." The urge to worship was overwhelming.

We can have this sermon-on-the-pass experience daily at the office, at the bench, or over the dishes. To get away from the frustrations of civilization and into the quiet presence of the Father

is a daily necessity. Jesus found it so. We need the benefits of high moments when we remember that if we cannot blow the storms away we can climb above them; we can gain perspective when we are high enough to take the long look; we can sense God's presence if we are quiet and attentive.

Make no mistake about it, daily mountaintop experiences will help each of us find and acknowledge him in all our ways and will make our paths straight and sure.

Prayer: In quietness each day, help us, O Father, to come face to face with our greatest problem —our own selves; with our deadliest enemy—our own indifference, with our surest defeat—hopelessness in our hearts. But also help us to come face to face with the greatest hope of the world—Jesus' way of living; with the greatest power in the universe—thy love, and with the most quickening encouragement—Christian fellowship. In this pause, help us to drink deeply of the well of everlasting water—thy constant presence. Amen.

—MONROE J. WILCOX

JUNE 19

"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me."—John 15:4

AT FIRST consideration, this seems an elementary principle: "Cut off the branch and there will be no more grapes!" Everybody knows that. But do they? What about the fellow who says, "I don't need the Church—I just live by the Golden Rule"? He—like all those who are around him —seems to have forgotten it.

And what about a nation which is concerned that "moral and spiritual values" be taught to its children in the public schools but at the same time insists that the schools be carefully insulated from "sectarian religion"?

Can a whole nation have forgotten this business about grapes and branches? I do not believe that the verse suggests any solution to our complex problem of religion in the public schools, but it quite definitely illuminates one of the dimensions of the dilemma.

In every society the roots of ethical concern and responsibility have been religious faith. The ethical fruits cannot be produced for long without the religious roots (or vine, to use the analogy of the text). Robert McAfee Brown has written these important words about the matter in his book, *The Bible Speaks to You* (Westminster, $3):

"The rootless 'ethic without religion' will finally succumb . . . [A]s our culture tries to enhance this split between religion and ethics, we find that the ethics get more dubious. The notion that truth and honesty and justice are important is replaced by the notion that 'business is business,' which means, finally, that 'anything goes.' Put simply, If you can, be honest (it's safer). If you can't be honest, be legal. If you can't be legal, don't get caught."

Is this the direction American life has taken?

Another question is, what are we to make of the enigmatic phrase, "abide in me"?

As I consider this question, it is increasingly helpful for me to seek an answer in terms of participation in that "strange" community in which the Spirit of Christ is active. To abide in Christ means to live in his Church. It means to participate in the Church sacramentally. (We Methodists are in danger of losing sight of this possibility with our quarterly Communion.) It means to hear the Gospel and, further, to witness to it.

It means to engage in corporate worship and prayer. It means study and service. It means authentic fellowship (not just the "bean-supper" variety, although that has some value). If these things characterize our local churches there can be no doubt but that we shall abide.

Prayer: Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ, our Lord. Amen.

—KEITH A. LEACH

JUNE 26

"Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock."—Matthew 7:24

A GRANITE ROCK, partly embedded in sand and stone near Plymouth, Mass., is where the Pilgrim Fathers landed in 1620. This boulder is not of great worth because of rare beauty or mineral content. Rather, it draws its value from the idea it represents and its endurance and lasting quality.

It has withstood winter storms, furious gales, and the lashing of tidal waves for over three centuries. The Pilgrim Fathers' humble faith in God and in the guiding principle of their conscience has likewise proved under the severe tests of time to be as durable as this historic weather-beaten rock.

Here by the Atlantic seashore is circumstantial evidence of a people who stepped off their small boat at this spot and built a house of faith that has stood up to fate's buffeting far better than they thought possible.

Thousands of tourists come each year to look upon this unique shrine of religious and national concern.

Some visit merely out of curiosity. Others are on a journey of adventure. Still others come for the purpose of strengthening their faith in God and the Pilgrims' sturdy ideals.

In the short span of man's life he is a builder of character, either on a lasting basis or a temporary basis.

His construction may be on flimsy material or on more substantial substance. He has the privilege of determining where and how he shall build, but to choose a stable foundation for this character-building process, man must know and do the sayings of the Man of Galilee. Then he may truly be likened to a wise man who built his house on a rock. Wherever or whoever we are in this great church of ours, we have one common purpose in life: to build and live within a "dwelling not made with hands" that shall stand in all times of stress and strain or disaster, and forever throughout all eternity.

Prayer: Our heavenly father, source of all power, give us strength for our daily task, wisdom to understand thy word, and the will to use ourselves in the service of our blessed Lord and Master, Jesus Christ. Amen.

—LEVY C. ROBINSON

Barnabas

Looks at New Books

FOR the last few weeks, I've been going over my fishing tackle—and our son, Tommy, has given me such eager help that I think this is the year to get him his own rod and reel.

Part of my impatience to make for the streams stems from two books I've been reading: FISHERMAN'S SUMMER (Morrow, $3.75) and KETTLE OF FIRE (Morrow, $3.95).

The author of the former, **Roderick Haig-Brown**, has lived along the banks of the Campbell River in British Columbia for 25 years. While recognizing that summer is not usually considered the best time of year for the fresh-water fisherman, he maintains that man was meant for summer and summer for man. And what better excuse for being beside a mountain stream, he asks, than to have a fly rod in one's hand?

KETTLE OF FIRE is the work of novelist and Pulitzer Prize winner **H. L. Davis**, who writes of his native Oregon. Here is a writer with an unparalleled ability to paint pictures with words. Under his skilled pen, the Pacific Northwest world of mountain lakes and forests, wildlife, racing streams, and deep pools shines tantalizingly before the mind's eye. Davis also has a wry twist with humor as he comments on the things fishing can do to a man's sense of proportion.

Methodists will be hearing a lot about Southern Rhodesia in the next four years. The Board of Missions has designated it a Land of Decision. Consequently, KARIBA: THE STRUGGLE WITH THE RIVER GOD (Putnam, $3.95) is certain to prove a book of some special interest to many.

Told objectively by Rhodesian **Frank Clements**, this is the story of the building of the Kariba Dam across the Zambesi River. A great bastion rearing 420 feet in the air and holding back a lake covering 2,200 square miles of bushland, this would be remarkable in a civilized region. In the wildest and least accessible part of Central Africa, it is little short of a miracle—especially so because to millions of Africans the project implied defiance of the terrible god, Nyaminyami.

The author's wide knowledge of Africa has made it possible for him to write an account, not only of the building of the dam, but of all the other features of this achievement—including the political, financial, and racial squabbles that nearly wrecked the project.

This being a presidential year, it should be no surprise that books on likely candidates are pouring off the presses. Among them: CANDIDATES 1960: BEHIND THE HEADLINES IN THE PRESIDENTIAL RACE edited and introduced by TV commentator **Eric Sevareid** (Basic Books, $4.95); JOHN KENNEDY: A POLITICAL PROFILE by **James MacGregor Burns** (Harcourt, Brace, $4.75); THE FACTS ABOUT NIXON: AN UNAUTHORIZED BIOGRAPHY by **William Costello** (Viking, $3.95); NIXON AND ROCKEFELLER: A DOUBLE PORTRAIT by **Stewart Alsop** (Doubleday, $3.95); THE KENNEDY FAMILY by **Joseph F. Dinneen** (Little, Brown, $3.95); STUART SYMINGTON: PORTRAIT OF A MAN WITH A MISSION by **Paul I. Wellman** (Doubleday, $4.00); MENNEN WILLIAMS OF MICHIGAN by **Frank McNaughton** (Oceana, $3.50), and THE ROCKEFELLER RECORD: A POLITICAL SELF-PORTRAIT edited by **James Poling** (Crowell, $3.50).

Paul Blanshard, author of the controversial *American Freedom and Catholic Power* [June, 1958, page 50], presents a vigorous view of Church-State relations in Congress, the Supreme Court, and the 1960 presidential campaign in GOD AND MAN IN WASHINGTON (Beacon, $3.50).

Blanshard deplores both Protestant and Catholic bigotry, but he deplores even more the suppression of vital discussion [see *Church and State Must Be Separate*, page 14]. Every Catholic presidential candidate, he insists, has a special responsibility to declare his position on six policies laid down by

Thousands of wild animals, including this duiker doe, were rescued from rising waters behind Kariba Dam, reveals Frank Clements in Kariba: the Struggle With the River God.

his church in the fields of public education, marriage, divorce, birth control, censorship, and the use of public funds for parochial schools.

Blanshard's previous book brought a storm of controversy thundering about his head. But on this he thrives, and his new book continues to tackle vital issues head on.

Back in the distant days before World War II, **Anthony Eden** was one of the first to size up Adolf Hitler and Benito Mussolini for what they were. Now, he fears, his position on the inside of international dogfights again has let him assess the true measure of the menace the Free World faces—while his countrymen and their allies are content to let things drift.

The former boy wonder of global diplomacy makes this and other telling points in his new memoirs, FULL CIRCLE (Houghton Mifflin, $6.95). The volume, divided into three sections, covers his days as British foreign secretary and prime minister from 1951 until 1957. These were the days of Indo-China and a close brush with a potential World War III—and of the Suez Canal flare-up which ended in Eden's resignation as prime minister.

Few men have had the opportunity to play such a leading role in world affairs. And few who have risen so high have fallen so precipitately. For Eden's star dimmed quickly after the Suez imbroglio; years of effort appeared washed out in one fumble. Now he tells his side of it—tells it well, without rancor, but just how convincingly is up to each reader to determine for himself.

Tanned, tall, athletic-looking **Alan Walker** breezed into our office one snowy day in January and remarked casually that he'd been swimming in the surf the day before. Actually, he admitted, it had taken him two days to fly from Australia, where he's superintendent of Sydney's Central Methodist Mission.

The chief thing he had to discuss was his book, A NEW MIND FOR A NEW AGE (Abingdon, $2.50). Dynamic and direct as Walker himself, it comes to grips with how the individual Christian can face up to such aspects of contemporary life as urban living, race problems, and space-age science. Walker's experience is relevant, for his church serves a parish in the heart of a growing city of over 2 million.

Of the 30,000 Americans who will die of lung cancer this year, 95 per cent will have brought about their deaths by smoking. So writes **Alton Ochsner**, surgeon and cancer specialist, in SMOKING AND HEALTH (Messner, $3).

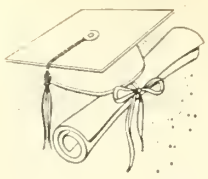
Briskly and inexorably, he cites sur-

How Do You Tell a Child

ABOUT GOD?

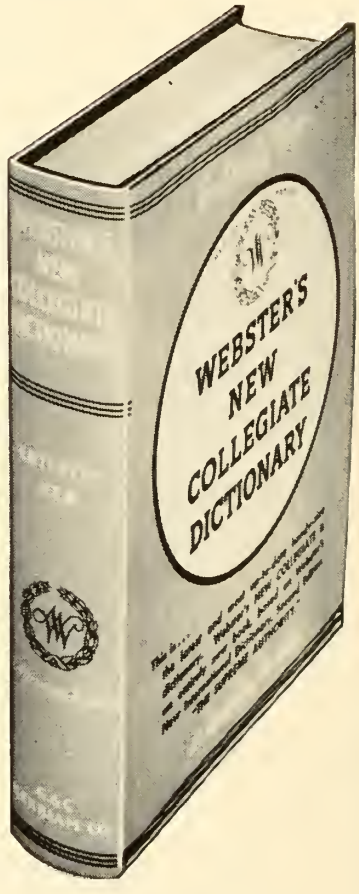
A TROUBLED reader writes: "I have a problem. I have two sons, ages four and two. I want to introduce them to God. What do I tell them? When? How? I don't want a set of rules because no two fathers (or mothers) are alike, nor are any two children. What I'd like to know is how other parents have solved this problem. Maybe one or two of them have done something I could adapt to my children. I've made a couple of passes at this with my older boy with a singular lack of success. What do you recommend?"

If you have solved that problem, we invite you to share your experience. Tell about it in a personal letter, but not more than 1,000 words *please,* posted to "Troubled Father Editor," TOGETHER Magazine, 740 N. Rush Street, Chicago 11, Ill. Some of the most helpful letters will be published—and if yours is one of them, you will soon get a special thank you in the form of a $10 check.—EDS.



Say Best Wishes at Graduation With a Gift of Lasting Usefulness...

A Merriam Webster Dictionary



THE END OF SCHOOL, excited seniors, caps and gowns . . . all a sign of graduation. But in all the hustle, are you puzzled over a gift for the 1960 graduate? You want to give something that will be appreciated and, at the same time, useful. A Merriam Webster Dictionary is the answer to your gift problem.

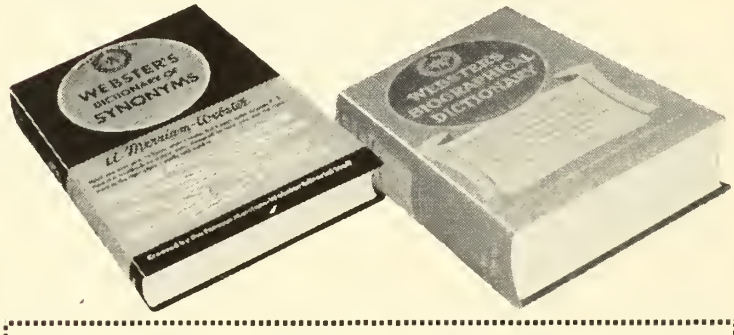
The young graduate of today, whether entering college or business, will find a busy, busy world. Your gift of a Merriam Webster Dictionary will not only express your congratulations, but it will help build a successful future for any graduate.

Stay at home—do your shopping the easy way at Cokesbury. Mail the coupon now and your books will be delivered to you postpaid.

Merriam Webster's New Collegiate Dictionary

This up-to-date dictionary contains more than 125,000 selected entries; clear, concise definitions; 2,300 illustrated terms. Weighs slightly over three pounds with a total of 1,196 pages. Thumb-indexed. Choose from four editions. Postpaid.

ME-9. Blue Cloth Binding $6.00
ME-10. Red Fabrikoid Binding $8.75
ME-12. Dark Blue Pigskin $15.00
ME-13. Brown Pigskin $15.00



Merriam Webster's Dictionary of Synonyms

A modern, comprehensive treatment of synonyms designed to explain and illustrate the use of descriptive words. Contains extensive list of antonyms, and analogous and contrasted words. 944 pages. Size 7⅛x10 inches. Thumb-indexed. **ME-41** *postpaid,* $6.00

Merriam Webster's Biographical Dictionary

Contains concise biographies of some 40,000 men and women from all walks of life, past and present. Includes a guide to pronunciations. 1,730 pages fully indexed. Size 7⅛x10 inches. Brown cloth binding.
ME-43 *postpaid,* $8.50

MAIL THIS COUPON NOW

COKESBURY

Northeastern Region	*North Central Region*	*Western Region*
Boston 16	Chicago 11	Los Angeles 29
New York 11	Cincinnati 2	Portland 5
Pittsburgh 30	Detroit 1	San Francisco 2
Southwestern Region	*Southern Region*	*Southeastern Region*
Dallas 1	Atlanta 3	Baltimore 3
Kansas City 6	Nashville 3	Richmond 16

Please send me, *postpaid,* the dictionaries indicated below:

Merriam Webster's New Collegiate Dictionary
- ☐ **ME-9.** Blue Cloth Binding, $6.00
- ☐ **ME-10.** Red Fabrikoid Binding, $8.75
- ☐ **ME-12.** Dark Blue Pigskin, $15.00
- ☐ **ME-13.** Brown Pigskin, $15.00
- ☐ **ME-41.** Merriam Webster's Dictionary of Synonyms, $6.00
- ☐ **ME-43.** Merriam Webster's Biographical Dictionary, $8.50

☐ Payment Enclosed ☐ Charge to my account

Add state sales tax where it applies

SEND TO _____

STREET _____

CITY _____ ( ) STATE _____

Cokesbury

veys showing that the increasing occurrence of cancer of the lung, throat, and mouth reflects the steadily increasing amount of smoking—and that there is a link between tobacco and many other ailments, particularly of the heart, arteries, and digestive organs.

What, then, is the defense against these dangers? At this stage of medical progress, only one, says Dr. Ochsner—stop smoking.

Some other authorities do not fully agree with him, but as members of a church that has traditionally frowned on the use of tobacco, Methodists should find his book particularly thought-provoking.

For a rousing dollar's worth of fun, try **Allan Jaffee**'s TALL TALES (Doubleday, $1). This paperback book of cartoons shows man in his most fallible moods or in the grip of impossible natural and supernatural forces. I got my heartiest laugh out of a traffic policeman who is telling off the general at the head of a long, long military parade. He'd led it the wrong way down a one-way street.

Abilities, Inc. is a $1-million business with more than 300 employees, which has grown to this size in seven years. And everybody working there has some severe physical disability. The man who started it all, **Henry Viscardi, Jr.**, tells their stories and his in GIVE US THE TOOLS (Taplinger, $3.95).

You'll meet such people as Murray Nemser, who works flat on his back on a litter . . . Alex Alazraki, lacking both arms and legs, who outworks everyone in his crew . . . Emmett Hood, who talks through a hole in his throat . . . Ellen Vaughn, confined to a wheel chair . . . and Viscardi himself, born with two short stumps where legs should have been.

If you fear you'll feel embarrassed, relax. These are busy, triumphant people who've licked seemingly insurmountable difficulties with humor and ingenuity. You'll find yourself chuckling with them over the time they forgot a foreman stuttered and gave him a lip-reading workman, and you'll thrill with them when they get such problems solved.

When the Dalai Lama, spiritual and temporal ruler of Tibet, fled over the Himalayas into India in 1959, he brought bitter truth for religious people of all faiths.

His mountainous land, independent since the 17th century, was "liberated" by the Chinese Communists in 1951. The results were particularly painful to a people to whom their (Buddhist) religion was the most important thing in life. Prices soared, agricultural communes wrested land and livestock away from the Buddhist lamaseries, and the Chinese showed callous disregard for Tibetan customs and sensitivities. Most important, the Chinese wanted to break the Tibetans' religious worship.

THE REVOLT IN TIBET (Macmillan, $3.95) is an excellent report of the Tibetans' ill-fated rebellion and the plight of a religious country in the hands of the Communists. It's told by **Frank Moraes**, editor-in-chief of a group of newspapers in India.

A Boy Scout named **Paul Siple** was a member of Richard E. Byrd's first expedition to the South Pole 32 years ago [*One Boy in 3 Million*, February, 1958, page 12]. And five times since, Siple has gone back, the last time for an 18-month stay as scientific leader of the South Pole Station the U.S. established as part of its participation in the International Geophysical Year.

He tells of the building of that base and the 18 men who were the first humans to winter at the bottom of the world in 90° SOUTH (Putnam, $5.75). The wife of a neighbor of mine can attest to how well he tells it. She rides to work with her husband each day, and on the days he was reading this book on the bus she couldn't get a word out of him.

When I handed my wife a copy of **Beth Wheeler**'s HOW TO HELP YOUR HUSBAND RELAX (Doubleday, $3.95), I hastened to assure her that I meant no disrespect to the care with which she surrounds me—I merely wanted a woman's reaction to the book.

Her report was favorable: "Mrs. Wheeler packs a lot of good advice into her '20 lessons' on how a wife can help her husband stay alive longer, live a sane, relaxed life in the office and at home, and show her more love and affection. And she does it with such a light hand that it's enjoyable reading."

When the Revised Standard Version of the Bible appeared, some people were upset by its differences from the King James Version. Of course, there was a good reason for the RSV, which speaks in the language of our times. There are correspondingly good reasons for retelling Bible stories for modern reading, and within the last few months several such books have made their appearance.

The best, I think, is **Walter Russell Bowie**'s highly readable THE LIVING STORY OF THE NEW TESTAMENT (Prentice-Hall, $3.95).

I can also recommend THE CHRIST OF THE GOSPELS (Concordia, $3). Here Greek and Hebrew scholar **William F. Beck** presents the Gospels in the language of today.

IN BIBLE STORIES RETOLD FOR ADULTS (Westminster Press, $3) **Dorothy M.**

"Sour godliness is the devil's religion"
—JOHN WESLEY

A little boy, attending church for the first time, watched with interest as the collection plate went around. As it neared their pew, he piped up:

"Don't pay for me, daddy, I'm not five yet."

—MRS. ERNEST MILLER, *Lansing, Mich.*

●

An advertising executive noticed that his daughter, returning from Sunday school, clutched a pamphlet. "What's that you have there?" he asked.

"Oh," she replied, "just an ad about heaven."

—MRS. CLARIBEL C. HEINEN, *Lake Arthur, La.*

●

One Monday morning a minister was shocked to find his wife with her hand in the coins on the collection plate.

"Martha! What are you doing?"

"What do you think I'm doing? I'm looking for a button to sew on your coat!"

—B. T. JONASON, *Chicago, Ill.*

●

Paul, age five, was concerned because he had only one prayer to say at bedtime. His mother suggested they get some books and select some different ones. As they left the library, Paul remarked:

"Gee, won't God be surprised tonight!"

—MRS. ALLEN H. PEOPLES, *Santa Monica, Calif.*

●

"How many people attend your church?" asked one pastor of another.

"Sixty regular, 250 C and E."

"What's C and E?"

"Christmas and Easter."

—MRS. A. E. VENGHANS, *Alta Loma, Tex.*

●

Why not share your favorite church-related chuckle with TOGETHER? *If it is printed, you'll receive $5. Sorry—no contributions can be returned, so please don't enclose postage.*—EDS.

Slusser not only narrates the book of Genesis but goes on to apply its underlying moral issues to modern society. She has a rapier-keen style.

And for young people there is A MAN CALLED JESUS (Macmillan, $2.50), a series of short plays from the life of Christ by **J. B. Phillips**. Dr. Phillips has been best known for his translation of the New Testament, and in these little dramas he preserves the same direct speech and simple, dignified language. He wrote them for radio, so they're excellent for reading aloud.

Parisian antique dealer **Yvonne de Bremond d'Ars** had an experience to delight the heart when she was asked to take charge of dividing one of the most fabulous antique collections in France among the five nieces of the collector.

How she did it is described in IN THE HEART OF PARIS (Putnam, $3.50). This unique book was first published quietly by a Paris bookseller, but it achieved such success that it received three French literary awards.

I suspect the translation, by Barbara Lucas, fails to retain the full literary flavor of the original, yet it's a relief to come upon a book that has the serenity and quiet flow of the Seine itself.

Late in 1959 a former beer runner named **Roger Touhy** was released from Illinois' Statesville Penitentiary where he'd served more than 25 years for a kidnaping he swore had never happened. With the help of veteran Chicago crime reporter **Ray Brennan** he told his story in THE STOLEN YEARS (Pennington Press, $4.50).

Touhy didn't live to enjoy any vindication the book might have brought him. A few days after he'd returned to his native Chicago he was killed by two gunmen.

Before and after Touhy's death John Factor, who had testified to being the kidnap victim, piled lawsuits on the authors, publishers, and even stores that sold the book. Could anything in the book have led to the murder? Could Touhy have been killed by the underworld in reprisal for insulting Al Capone? (In the old days, Touhy reportedly irritated Capone by refusing to let him invade Touhy territory.) Unfortunately, it doesn't look as if those questions will be answered soon.

In this so-called enlightened age a great deal of sex misinformation still abounds. And with pornography distribution being turned increasingly toward our youth [*Pornography Can Hit Your Home, Too,* March, page 22] it is of prime importance to give our young people the facts in an honest, realistic manner.

WHAT A BOY SHOULD KNOW ABOUT SEX (Bobbs-Merrill, $2.95) is written for adolescent boys by **Bernardt S. Gottlieb**, a psychiatrist who has made a specialty of work with teen-agers. Dr. Gottlieb speaks of the physical facts of sex in the langauge teen-agers themselves use. At the same time, he is careful to point out that sex is an expression of relationships, thus putting his book above mere fact sharing.

This is a book you parents should read first. Sex education is a family affair; if you don't feel comfortable with Dr. Gottlieb's frankness, then you may want to find a book for your boys more in keeping with your own views.

A long period of lecturing and demonstrating preceded the writing of RELIGIOUS THEMES IN FLOWER ARRANGEMENT (Hearthside, $5.95), author **Ruth E. Mullins** tells us. The generously illustrated book shows how she combines ceramic figures, candles, and other props with flowers to create symbolic arrangements.

Mrs. Mullins is the wife of retired Methodist minister A. R. Mullins, who was disabled during service as an Army chaplain in World War II.

Professor James I. Brown's belief that the inability to read is an oft-overlooked cause of juvenile crime [*One Prescription for Delinquency,* April, page 35] was fresh in my mind when I ran onto UNDERCOVER TEACHER (Doubleday, $3.50). Hence the book struck me with double impact.

Teaching school used to be considered a safe, ladylike profession, at least in most communities. But when **George N. Allen** took a job as a teacher at John Marshall High School in Brooklyn, he did so as a crime reporter trying to get a story for his newspaper. John Marshall had become a symbol of the wave of vandalism, arson, robbery, extortion, beatings, stabbings, rapes, and death threats that were making some New York City schools jungles, where parents and policemen patroled halls and children walked in fear.

Allen drew "adjustment classes," made up of slow learners, recalcitrants, and emotionally disturbed students. He found the job physically and emotionally exhausting—and frustrating.

He learned that while we are engaged in a national debate on whether schools are producing enough potential scientists to help us compete with Russia, some of our institutions of learning are actually turning out illiterates completely unequipped for life in an industrial society.

Many of the difficulties, Allen believes, are caused because we are attempting to educate children who would not have been in school 25 or 30 years ago. To some of these, school is a prison and they react like convicts.

The real sufferers, Allen discovered, are those who want to learn but, because they are slow, are lumped with the chronic class disturbers. The presence of the chronically disruptive also contributes heavily to the teacher shortage and low morale, Allen reports, for: "Teachers, however dedicated, want to teach, not play the role of a prison warden."

MAY THIS HOUSE BE SAFE FROM TIGERS (Simon and Schuster, $4.50) is a warm, fascinating book by a man who's filled with the love of living and feels no real malice toward anybody, not even his three ex-wives.

But I suggest you approach this autobiography of **Alexander King** with caution. Here is an artist, writer, raconteur, and Bohemian who's done a king-sized amount of living in his 60 years—he's happily married to his fourth wife, a beautiful woman young enough to be his daughter; he's undergone four cures for narcotics addiction, and his friends include a motley variety of people you'd not meet at a church social.

It's told in rich detail; sometimes profanely and too personally but always with zest, and good humor, in his book. The title comes from a blessing a friend who believes in Zen Buddhism pronounces every time he ends a visit to the Kings' New York City home. And, King admits, it works—they're never bothered by the big cats.

Back in 1877, America underwent what some historians have termed an "insurrection." Violence sparked by labor unrest, teen-age gangs, and race riots erupted in an almost unbroken chain, with probably the greatest trouble centered in northern railroad centers.

Now historian **Robert V. Bruce** of Methodist-related Boston University has tied this important series of events together as a connected unit in a keen

It Could Be Worse

A mother with a cookie jar
That empties fast (a week is par)
Feels sometimes, when her back is aching,
As if she's almost always baking.
Forever she must measure, mix,
And pour, and scrape the pan that sticks—
But think how sad she'd feel, how beaten,
To have her cookies go uneaten!

—RICHARD ARMOUR

analysis of causes, remedies, and effects. His 1877: Year of Violence (Bobbs-Merrill, $5) is a thoughtful book, as timely as tomorrow morning's headlines.

Here we see America in the grip of its first Red scare. We see riots, killings, factories burned. And we see President Rutherford B. Hayes issuing the fateful order which sent federal troops into the streets of the nation's cities to restore order.

Could it happen again? Probably not. But who can tell for sure?

No dry-as-dust delver into the past is **G. Lankester Harding**, who was for 20 years in charge of the Department of Antiquities of Transjordan and later of Jordan. In fact, some years ago when Dr. Harding began to write The Antiquities of Jordan (Crowell, $4.75) he intended the book as a guide to the sites the average visitor is most likely to see. Then he rewrote it to include the interests of the armchair traveler.

In its finished form it has become the best available guide to the splendid cities of Eastern Palestine and contains a wealth of new material for the specialist and student of Bible times.

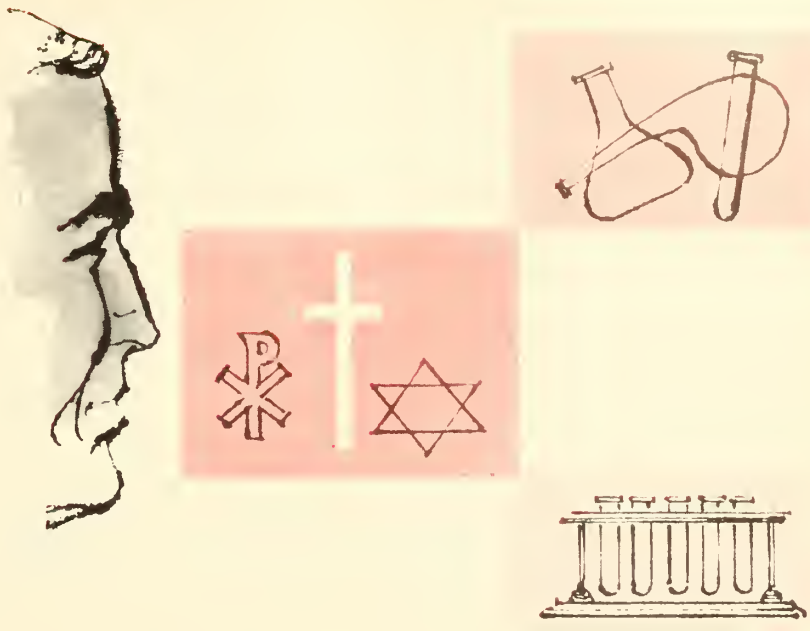
Books sold to raise money for good causes are seldom so well written as John Muir, Naturalist by retired Methodist minister **John W. Winkley**. Printed by the Parthenon Press, it's published by the Contra Costa Historical Society of California. All profits from the book, which costs $2.50, go into a fund to purchase and restore Muir's home in Martinez, Calif.

It's fitting that the great naturalist's home should be made into a park, for he was an ardent advocate of the establishment of a national park system.

Shortly after the 19th century was born, a Methodist preacher-farmer, father of 13 children, migrated to a spot not far from some high bluffs overlooking the Mississippi River. There Newitt Vick settled, and there his name was given to what today is the busy city of Vicksburg, Miss.

This is pointed out by **Peter F. Walker**, a historian at the University of North Carolina, in his new study, Vicksburg: a People at War, 1860-1865 (Chapel Hill, $5). His book is precisely what its title states—a detailed examination of how the people of Vicksburg lived in the turbulent days which saw their city pass from a Confederate stronghold, through a bitter and prolonged siege, to a Union-occupied river town.

It's an interesting examination of how war affects all races and classes, of how humans survive under what they would have earlier thought to be unendurable hardships. It suffers from



Self-Taught RELIGION

By ROY L. SMITH

He was a young businessman, making a fine record in his firm. One evening, visitors from the church called upon him in the course of an evangelistic campaign. He listened to them courteously, but with obvious lack of interest.

Finally he said: "I appreciate your calling on me. It represents a concern for other people and I respect that. But I confess I am not greatly interested. I have worked out a religion for myself. It may not satisfy other people, but it satisfies me. This is all that matters. I'm sorry, but you are wasting your time talking to me about your religion."

One of the visitors was a distinguished chemist. Something in the younger man's attitude moved him to speak.

"I am glad you have a religion that satisfies you," he said, speaking with some deliberation. "That's what my religion does for me. But as a chemist, I have discovered that many things that would have satisfied me did not prove to be true.

"When I began my studies years ago I had the guidance of a man who was a master in the field. When he made a suggestion concerning my laboratory experiments it gave me a lot of confidence to know that a man of authority was speaking. Religion is just as certainly a technical matter as chemistry. Under which 'master' have you studied?

"We used textbooks chosen by a chemistry faculty experienced in the field. Those men knew the difference between the dependable and the uncertain. They gave us books that could be trusted. Surely in a matter as important as your personal religion you want dependable texts. What authors have you been reading? Who are the 'masters' who gave you the books?

"In the chemistry laboratory I often did original research. I remember one matter where I could easily have gone astray. I could have wasted a lot of time with nothing to show for my labors. But the man who later helped me with my doctoral thesis guided me and saved me from time-consuming mistakes. You are a young man; there is a lot about life you have not had time to investigate.

"What 'master' is saving you time and helping you avoid time-wasting mistakes?

"The best chemists I know have allowed experienced chemists to teach them. I am a chemist and I am also a Christian. Because my teachers of chemistry have been so helpful to me in that field, I turned to the Church to find guidance in my religion.

"I might have found my way alone. But I would never have been as far along as I am, if I had not had the help of those who could teach me the dangers of my own mistakes."

a somewhat dry, scholarly style, but that's a minor drawback to what is generally a better than average history for the lay reader.

Incidentally, did you know that Vicksburg did not celebrate the Fourth of July from 1863, when Federal forces captured it, until 1945—82 years and three wars later? On that day, the author writes, Vicksburg "finally accepted a decision made almost 100 years before."

How does an expert read? Witness **Lawrence Clark Powell**, librarian and rare-book collector, in Books in My Baggage (World, $4.50): "I read books the way a hound chases a hare—leaping and spurting, twisting and turning, repeatedly distracted by the false scents which lie thick on the earth."

Dr. Powell also reads with pencil and paper handy. But he says he never feels obliged to finish a book if its style doesn't compel him to read it. There's no time for bad or dull books, he believes. To which I fervently say, "Amen."

On the afternoon he resigned as Secretary of State, John Foster Dulles received a call from the only visitor not a high official or member of his family who was permitted to visit him during that last illness. It was Bishop G. Bromley Oxnam.

They talked about Dulles' personal affairs, his plan to leave his papers to Princeton, and about his work as Secretary of State. "It was so hard not to slip or surrender," Dulles told Oxnam. "If you slipped, there was war, and if you surrendered it was all over."

John Robinson Beal tells of the conversation in John Foster Dulles: 1888-1959 (Harper, $5). It's a sympathetic portrait of the lay churchman who gave up a distinguished law practice to become one of the most controversial public servants of our time.

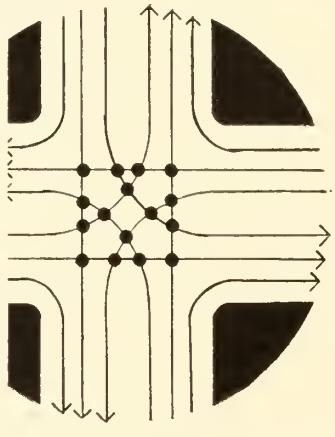
A few years ago an Ethiopian Airways plane crash-landed in the desert. Survivors were taken to an isolated village with blue-lipped, henna-haired inhabitants—and there they were amazed to see a case of Coca-Cola being rushed toward them, carried between two men on racing mules.

E. J. Kahn, Jr., tells about this and still more fantastic incidents in his effervescent story of Coca-Cola—The Big Drink (Random House, $3.50). Some typical items:

Between Pearl Harbor and V-J Day, GIs drained 10 billion Cokes. For a four-month pilgrimage to Mecca, 600 Moslems included 3,400 cases in their provisions. At the UN, when a Hungarian Red demanded to know whether there was any name so beloved throughout the world as Stalin, a Frenchman witheringly retorted: "Oui! Coca-Cola!"

The man who bought the rights to Coca-Cola in 1891 for $2,000 was Asa Griggs Candler, a young Georgia pharmacist whose seven brothers included a Methodist bishop. Candler made millions, and no institution anywhere has benefitted more from Coca-Cola money than Methodist-related Emory University.

The most important how-to book I've seen lately is **Maxwell N. Halsey**'s Skillful Driving (Doubleday, $3.95). Halsey, a traffic-safety consultant for several national organizations, tells how to save your fenders—and maybe your life—by mastering the 200 most crucial situations of modern traffic.



Potential peril! Autos in perfectly legal paths could run into trouble at 64 points in this typical intersection, the author of Skillful Driving *points out.*

It's a Christian responsibility to remember that the lives and property of others are in our hands when we take the wheel. Here, indeed, we are our brother's keeper. Halsey's book can help us honor this trust.

Nobody can write any better than he can think, but it doesn't follow that everyone can write as well as he thinks. This sad fact is exemplified in Max Weber, one of the great minds of the 20th century. Weber, who died in Germany in 1920, could see in any situation the interrelation of economic, social, political, and religious factors in all their complexity. But when he sat down to write, the ideas tumbled out so prolifically that they could not be forced into a lucid sentence structure.

However, in Max Weber (Doubleday, $5.75) **Reinhard Bendix** manages to give a stimulating intellectual word portrait of a complicated man. It isn't light reading, but it opens a broad, perceptive, and pertinent view of society to the reader. Bendix, who came to this country as a refugee from Hitler's Germany, now heads the Department of Sociology and Social Institutions at the University of California.

Mrs. Barnabas shares with me a yen for things American—and so, I'm confident, will rise to bait I'm leaving on the kitchen table. It's a 40-page recipe book called Sourdough Jack's Western Cookery (Sourdough Jack, Coloma, Calif., $1).

I'd forgotten that sourdough was the stuff that made Grandmother's pancakes so zippy. Seems that it came into its best burst of fame when miners invaded Alaska some 60 years ago—but it wasn't new. Back in the time of Moses, Egyptians were using it to make bread and (tsk!) beer.

Author **Fred Reinfeld** and the Sterling Publishing Co. are to blame. If they hadn't written and published The Story of Civil War Money ($2.95), I'd have been content with collecting Indian-head pennies. But Reinfeld made the fantastic monetary manipulations of North and South so interesting I now must add some representative pieces of that era to my small collection.

The Story of Civil War Money relates the history of U.S. and CSA bank notes from 1861 through 1865, of fractional currency (shinplasters), and tokens. There are illustrations and descriptions of U.S. demand notes (greenbacks), compound-interest notes, and interest-bearing notes; of Confederate notes (some of them printed in New York and counterfeited by Philadelphians!), Southern states' bank notes, and even one issued by the Cherokee nation.

Civil War fans and numismatists will like this.

I rather hate to mention that **Edward L. R. Elson** is minister of National Presbyterian Church in Washington, D.C., where President Eisenhower and a host of other dignitaries worship. His book And Still He Speaks (Revell, $2.50) is so good it should be considered without regard to the prominence of its author.

Simply, but with quickening fervor, it takes us through the 40 days and nights when the risen Christ came back to earth to speak with his followers. Here in the Resurrection, Dr. Elson reminds us, is the central fact of Christian history.

The strange homing habits of commuters and the even stranger ways of the railroads that shuttle them back and forth are examined in Show Me the Way to Go Home (Crowell, $3.95). In doing so, **Jerome Beatty, Jr.**, has created a book that is as funny as it is fact-filled.

—Barnabas

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

THERE CAME to my desk a few days ago a book written by Father Harold C. Gardiner and entitled *Norms for the Novel* (Hanover House $2.95). Father Gardiner, who writes reviews for the Catholic magazine *America*, is one of the outstanding Catholic critics of fiction.

His book was a source of encouragement for me, partly because it shows that Catholic readers respond to fiction reviews much the same as Methodists. Some feel that no religious publication should mention a book that is not 100 per cent pure. Father Gardiner, however, takes the view that novels have to be discussed from the Christian perspective and given a Christian judgment. I found myself in agreement with nearly everything he says.

While Catholic and Methodist ways are not always the same, I expect we have a great deal more in common than we sometimes recognize. At least this seems to be true in regard to reading tastes and opinions.

ADVERTISEMENTS FOR MYSELF, by Norman Mailer *(Putnam $5).*

Norman Mailer is a product of the time, and, as such, is of some interest for all who are concerned with the contemporary situation. His best known book is *The Naked and The Dead* and his most notorious *The Deer Park*. In this book he gives some of his writings and explains why he wrote as he did and how it looks to him now.

Some of his stuff is nothing more than pornography and ought to be the source of shame for any decent writer. Some of his more serious studies about social conditions are fresh and imaginative. I was quite taken with a number of columns he wrote for a Greenwich Village newspaper. Mailer is often a spokesman for the beat generation and I think he succeeds in helping us understand what is back of this weird development more than most of the beat brethren.

Every now and then I have the feeling that Norman Mailer is not too far from the kingdom of God. But on the whole, we have here a sick book reflecting a condition in our modern life that is more widespread than many church people know.

TWO WEEKS IN ANOTHER TOWN, by Irwin Shaw *(Random House $4.95).*

There is a story about two young men who visited Paris for the first time. As they saw all the glittering sights and opportunities for sin, one young man remarked, "I should have come here before I was converted."

This book is about a man who goes from Paris to Rome and finds a number of temptations, to many of which he yields. Having been a movie star in his young manhood, he is brought back into that world again and finds himself forgetting his family and his marriage vows. This is the world of Hollywood transferred to Rome.

Two Weeks in Another Town brings to focus a modern characteristic of contemporary fiction that runs through it like a major theme. The people themselves are often gifted, intelligent, and many have fundamental decencies. Yet they seem to assume that sex is something that can be put on the animal level and never brought under the judgment of the moral law. When this leads to disaster, as it does in this book, nobody ever seems to make the connection.

It is amazing that a scientific generation cannot recognize the relation between cause and effect which is so apparent to simple people whose eyes are not blinded by their sophistication. Marriage is something that is sacred and when it is profaned, men and women destroy themselves. The hero of this story is smart enough to understand many things about life, but he never is able to grasp that simple point.

Maybe a modern writer will appear who will write a great book that will make this clear. May the good Lord hasten his coming, for we need him desperately.

A Moving Triumph Over Cerebral Palsy

Leaping Upon the Mountains

by Barbara Jurgensen

Hollis Ofstie, son of a Methodist minister, was determined that life should not pass him by because of his handicap. How he overcame the barriers to normal living is a wonderful story of courage and faith—encouragement for all who would live life to its fullest.

$2.50

AT COKESBURY BOOKSTORES

Augsburg PUBLISHING HOUSE
426 S. 5th St. Minneapolis 15, Minn.

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	$2.50	4th Reader	$3.50
2nd Reader	$2.75	5th Reader	$3.75
3rd Reader	$3.25	6th Reader	$4.25

OLD AUTHORS, Dept. TR-6, Rowan, Iowa

for all parents

THE CHRISTIAN HOME

NO OTHER MAGAZINE meets the need of Christian parents of children through teen-agers for Christian answers to today's complex family problems. Order THE CHRISTIAN HOME today for your home or put it into some home you know. Only $2.50 a year.

MAIL ATTACHED COUPON TODAY

COKESBURY

Please order from store serving you

Atlanta 3	Baltimore 3	Boston 16
Chicago 11	Cincinnati 2	Dallas 1
Detroit 1	Kansas City 6	Los Angeles 29
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to THE CHRISTIAN HOME at $2.50 a year.

Name _____

Street or RFD _____

City _____ ( ) State_____

Gift Card from_____Payment Enclosed____

Ordered by _____

Street or RFD _____

City _____ ( ) State_____

the Smallest Mouse

By Gina Bell-Zano

LIONEL MOUSE was a young, handsome mouse. He had soft, silvery fur. He lived in a fine house with his mother and his father and his sister and his brother. But Lionel Mouse was not very happy, for he was the smallest mouse in the house.

Every time he wanted to do something, every time he wanted to go someplace, someone would say, "Oh no, Lionel, you can't do that. You're much too small."

One day, Lionel said to his mother, hopefully, "May I go fishing today with my best friend, Jerome?"

"No, indeed," said Mrs. Mouse. "You're too small."

"But Jerome is going fishing," said Lionel, "and he's just exactly my own age."

"Jerome is much bigger than you," said Mrs. Mouse. "Now do let me get on with my work, dear. Everybody tracks in dirt. I have to sweep this floor again. My, my."

"I'll sweep the floor for you," said Lionel.

"No thank you, dear," said Mrs. Mouse. "You're much too small. You're the smallest mouse in the house."

"I know, I know," said Lionel. He sighed a little sigh. Then he brightened up. His big sister, Mathilda, had come into the house and was packing a picnic lunch.

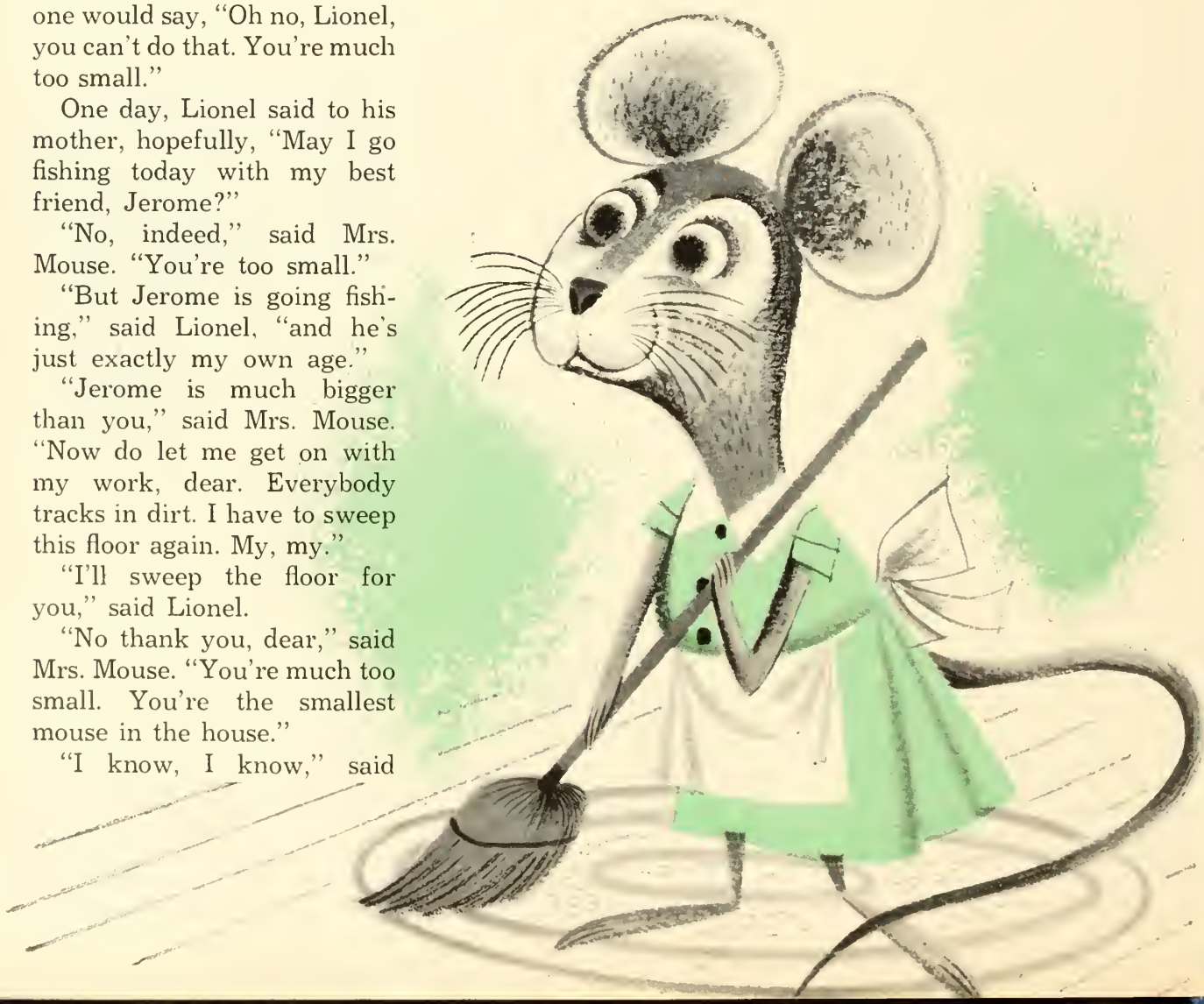
"Are you going on a picnic?" asked Lionel.

"Of course I am," said Mathilda. "Why else would I be packing a picnic lunch?"

"May I go with you?" asked Lionel, hopefully. "Oh dear me," said Mathilda, "you're much too . . ."

"I know. I'm much too small. I'm much too small to go anywhere." Two little tears came creeping out of Lionel's eyes. He looked so sad that his big sister felt sorry for him.

"All right," she said, "come along if you like. But you



will be the smallest one there."

Mathilda picked up the picnic basket.

"I'll carry it," said Lionel.

"Oh no," said Mathilda, "you're much too small. But thank you anyway. Come along—we mustn't be late."

Lionel waved proudly to his mother and set out with Mathilda. This was the really first grown-up thing he had done.

"The picnic is going to be near the brook," said Mathilda, jumping over a puddle in the road. "Watch out for that puddle, Lionel."

Lionel gave a big jump. But it wasn't quite big enough. *Kersplash!* He landed in the middle of the puddle.

Mathilda fished him out. She tried to dry him off, but he was dripping wet and very muddy.

"You'd better go home," she said. "Mother will tidy you up. I'm sorry, Lionel. You're just too small for a picnic."

Lionel nodded his head. He turned around and began walking back home. He was crying, but his face was so wet the tears didn't even show.

When he got home his mother said, "Oh, Lionel, whatever now?" Then she dried him off and tidied him up and fixed him some soup.

"It's no fun being the smallest mouse in the house," he said to his mother. "It's no fun at all."

"Well," said Mrs. Mouse, "somebody has to be the smallest one. Right now it happens to be you. But don't worry about it. In a few days I will have a nice surprise for you."

Lionel thought and thought about the surprise. The time seemed to pass very slowly. But one morning when he woke up, his mother was holding the surprise.

"Look, Lionel," said Mrs. Mouse. Lionel came closer to look. There, in his mother's arms, was a mouse—the tiniest mouse Lionel had ever seen. It made him feel very big. Almost as big as a lion.

"This is your new baby brother," said Mrs. Mouse.

"Then," said Lionel, happily, "I am not the smallest mouse in the house any more. He is."

Mrs. Mouse nodded and smiled.

"Oh," said Lionel, "I do love that little mouse! He did me a big favor. He made me a big brother."

Lionel went outside again. He sat on the porch. He felt himself getting bigger and bigger. He was so happy that his face kept smiling all by itself.

"Well," said Lionel to himself, "one thing for sure is that I'll never tell my little brother that he's too small. No matter how small he is, I'll always tell him he's exactly the right size. Because I know how it feels to be the smallest mouse in the house!"

Make a Lionel Mouse Marker

YOU CAN MAKE a fine book marker by cutting out this picture of Lionel Mouse and pasting it on a thin piece of cardboard or felt. Then, with your scissors, trim around the edge of the cardboard or felt. Next, fasten a long tail to the little star on Lionel's trousers. The tail might be a piece of yarn or string or a narrow strip of felt. Then, when you want to mark a place in any of your books or magazines, just put Lionel on that page and let his long tail hang out!

Something New

There's something new
  at our house;
It came just a short
  time ago;
It's cuddly soft and tiny,
And my, we do treasure it so!
Oh no, it's not a puppy,
Nor is it a small pussy cat,
But it's a brand new baby,
And what could be nicer
  than that?

—RUTH ADAMS MURRAY

Lionel Mouse

Texas Preacher in England

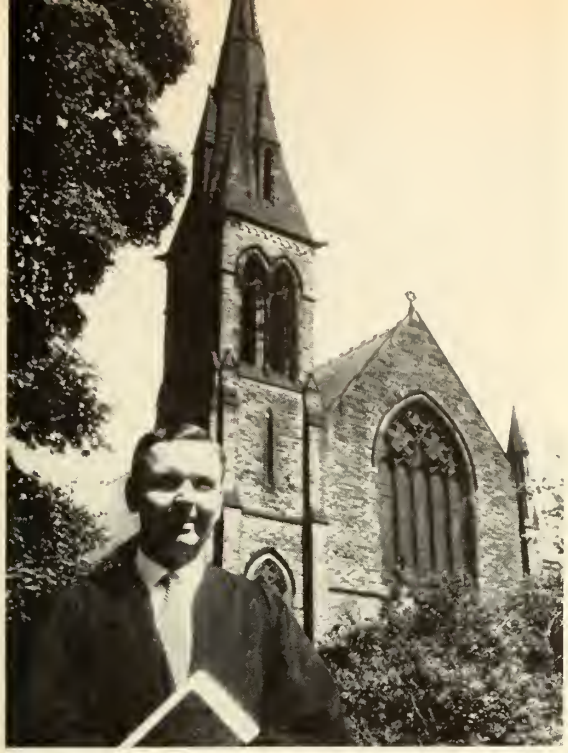
A U.S. pastor who took part in an inspiring pulpit exchange with a circuit superintendent in England last summer relives in these pictures some of his most memorable experiences.

FOR SIX WEEKS in the summer of 1959 the Rev. and Mrs. Clifford Zirkel, Jr., and their three children exchanged southeast Texas for the Yorkshire hills and dales near Guiseley, England. At the same time, the Rev. and Mrs. David Pike of Guiseley moved into the Zirkel parsonage near the First Methodist Church at Edna, a community of nearly 6,000 in a rice-growing section of the Lone Star State.

The ministers were two of 10, including four Britons and one Austrian, who participated with a like number of American Methodist pastors in the exchange program, to be sponsored again this summer by the World Methodist Council. Results of the exchange, according to Mr. Zirkel, went far beyond the novelty of two congregations hearing sermons in new accents. He says: "The classic phrase, 'The world is my parish,' is no longer just a grand affirmation of John Wesley . . . it now is a personal experience for all of us in Guiseley and Edna." And here are the people and places that made it so.

"It was my privilege to preach from the steps of the town cross on the 200th anniversary of John Wesley's sermon there during his first visit to Guiseley."

"This is Mrs. Zirkel; her arm is in a cast after an automobile accident in 1958. She is talking to Miss Joyce Brumley, a member of Trinity Church choir."



"Old Trinity Church in the background was one of two chief churches in my pulpit exchange with the Rev. David Pike of Guiseley."

"Many generations of Guiseley Methodists are among those buried in the old Providence Church cemetery, where I'm talking with Ernest Fry, senior society steward."

"What an amazing lift a preacher gets when his people sing with all their hearts . . . I was deeply moved by their singing."

"This is the 'manse'—only 80 years old—where we lived for six weeks last summer. The boys are ours."

"Almost every English home has a drying rack which can be raised or lowered from the ceiling, as our Rachel—she's 9—is demonstrating."

"The countryside is ideal for outings. We weren't bothered by flies, snakes, ants, gnats—or cactus!"

WHEN Mr. Zirkel arrived at Guiseley, he found the two churches he would serve less than two blocks on either side of the parsonage. Though British Methodism was united in 1932, it is not unusual to find two or three separate congregations meeting in buildings too large for them. During Mr. Zirkel's stay, however, the two churches were united at morning and evening services.

"You know, you have done us a power of good this summer," the senior circuit steward wrote the Texan. "Our two churches have separated again to our own services, but we are not the same any more. We have experienced a glimpse of a new mission and whether it takes us one or five years to achieve organic union, there will be a constant moving together all the time."

When the Zirkels returned to Edna late in the summer they reported English hospitality as warm as that of the Southwest. And the Rev. David Pike of Guiseley? Well, Edna Methodists report, "He went Texas while here. He acquired a pair of cowboy boots, a hat, and a certificate of honorary citizenship from Gov. Price Daniel. The certificate, as you may know, entitles him to brag about Texas anywhere in the world."

"Here's Kirkstall Abbey, built in 1152, where I 'shot' our photographer. We visited many shrines and were always awed by their grace, symmetry, and beauty."

"We have many pictures of our own for the memory album, including this house where Wesley once spent a night."

NEWS of the world parish

JURISDICTIONS TO PICK 13 NEW BISHOPS

Five of Methodism's six Jurisdictional Conferences will meet between June 15 and July 17 to elect at least 13 new bishops to fill vacancies caused by deaths and upcoming retirements.

Under Paragraph 439 of the 1956 *Discipline* and authority granted by the General Conference four years ago, two Jurisdictions also may elect an additional bishop each, to bring the number that could be named to 15.

Three bishops each will be elected in the Northeastern, Southeastern, and South Central Jurisdictions, while the North Central and Central will pick two bishops each.

The Northeastern Jurisdiction, meeting June 15-19 at Washington, D.C., will elect bishops to replace Bishops Frederick B. Newell of New York City and W. Earl Ledden of Syracuse, N.Y., who are retiring because of age, and Bishop G. Bromley Oxnam of Washington, D.C., who, at 68, is retiring because of health.

The Southeastern Jurisdiction will meet at Lake Junaluska, N.C., July 13-17. Two of its episcopal posts are vacant—one through the death of Bishop John W. Branscomb of Jacksonville, Fla., last year, and the retirement last October of Bishop William T. Watkins of Louisville, Ky., for health reasons. In addition, Bishop Arthur J. Moore of Atlanta, Ga., must retire because of age.

Two retirements and a death require the filling of episcopal posts in the South Central Jurisdiction. Bishop A. Frank Smith of Houston, Tex., retires because of age, and Bishop Dana Dawson of Topeka, Kans., announced recently he will retire in June because of reasons of health. The death last November of Bishop H. Bascomb Watts of Lincoln, Nebr., caused a vacancy in the Nebraska Area.

Retiring in the Central Jurisdiction, which meets July 13-17 at Cleveland, Ohio, are Bishops Willis J. King of New Orleans, La., and J. W. E. Bowen of Atlanta, Ga.

Meeting at Grand Rapids, Mich., July 6-10, the North Central Jurisdiction will name a successor to Bishop D. Stanley Coors of St. Paul, Minn., who died March 6. A successor to Bishop H. Clifford Northcott of Madison, Wis., also will be elected. Nearing 70, he has announced he is retiring for reasons of health.

The Northeastern Jurisdiction will vote on a recommendation of a special committee to create the West Virginia Area—which would have its own bishop—out of the present Pittsburgh Area. Authority for the new Area was granted by the General Conference in 1956.

Paragraph 439 of the *Discipline* provides that each Jurisdiction having 500,000 church members or less shall be entitled to four bishops and for each additional 500,000 members shall be entitled to one additional bishop. Under this provision the South Central Jurisdiction is claiming the right to elect an extra bishop in addition to the three it will elect to fill vacancies caused by retirement and death.

Meanwhile, the General Conference, at its meeting in Denver, received memorials calling for an increase in the number of episcopal areas from 37 to as many as 44. The memorials would amend Paragraph 439 so as to give each Jurisdiction a basic five bishops instead of four.

$20 Million for Relief

The Methodist Committee for Overseas Relief has distributed $20 million in relief since its establishment by the 1940 General Conference, according to a report to the Committee's annual meeting.

The MCOR distributes more than $1 million each year in food, clothing, medicines, and cash, and could easily use $500,000 more, Dr. Gaither P. Warfield, general secretary, said.

Together Writer to Speak

Forty conferences, institutes, workshops, and training schools are included in the 1960 program of the Southeastern Jurisdiction summer assembly at Lake Junaluska, N.C. At one, the Methodist Writers Conference, July 18-21, Richard C. Underwood, associate editor of TOGETHER, will speak.

The program opens June 4 with the South Carolina WSCS and WSG Spiritual Life Retreat and closes September 2 with the Southern States Faculty Conference.

A descending dove, symbolic of the Holy Spirit, dominates the poster promoting observance of Pentecost.

Day of Universal Prayer

The World Council of Churches is asking members to observe Pentecost—or Whitsunday—as a day of universal prayer.

The six co-presidents' annual message will be read on that day, June 5, to many congregations and in many languages. It asks Christians in the 172-denomination Council to "reach out to the millions . . . who struggle for a life free of hunger, injustice, dispossession, persecution, and political or spiritual oppression."

Lands of Decision Show Sharp Gains

The Methodist Church made significant gains in Korea, Bolivia, Sarawak, and the Belgian Congo during the last quadrennium.

So reports Dr. Eugene L. Smith, general secretary, division of world missions of the Board of Missions of The Methodist Church. He explains:

"In Methodist constituency, there has been a 65 per cent increase. The number of national pastors has more than doubled—a most important advance. And there has been a net increase of 60 in the number of missionaries. In addition, there has been a most heartening growth in other areas of the church's life in these countries."

The four were designated Lands of Decision by the Board and given special attention in the 1956-60 period. As a result, constituency rose from 114,363 to 187,539, national pastors from 643 to 1,421, and missionaries from 267 to 327.

[For additional information on these lands, see *Change Comes to the Congo*, page 37; *Christ Comes to the Congo*,

UPCOMING EVENTS

Of Interest to Methodists Everywhere

JUNE

5—Pentecost.
12—Methodist Student Day.
14-19—National Methodist Student Commission meeting, Columbia, Mo.
15-19—Northeastern Jurisdictional Conference, Washington, D.C.
22-26—South Central Jurisdictional Conference, San Antonio, Tex.

WSCS STUDY TOPICS: General Program—*Set Apart for Me*, by Peggy Billings; Circle Program—*Send Ye Forth With Joy*, by Jewell F. Hamel.

November, 1957, page 75; *Bolivia—a Land of Decision,* February, 1959, page 35; *Along the 38th Parallel—10 Years Later,* page 76; *Ewha in Korea, Biggest Women's School on Earth,* November, 1957, page 35; *The Cross Over Korea,* October, 1957, page 11; *Converting Ex-Headhunters,* September, 1957, page 20, and *Sarawak—Once Head-Hunter Land,* January, 1960, page 37.]

Plan Student Work Camps In Europe, Africa, Mexico

The Methodist Student Movement and the Boards of Education and Missions of The Methodist Church will conduct work camps in Algiers, Finland, Mexico, and in the states of Hawaii, Alaska, Michigan, and Texas this summer.

The camps permit Methodist college students—men and women who have completed their sophomore years—to participate through work and study in the mission of the church.

Students pay the cost of transportation to and from the camps, plus an activities fee, and spend six weeks renovating buildings, running vacation-church schools, sprucing up mission grounds, and working with children and youths. Those joining the Finnish and Algerian camps also will participate in a travel seminar in Europe.

In 1959 almost 100 students took part in Methodist summer work camps.

Commando Evangelists

Methodist "commando teams" of Pakistani and American ministers now are moving into non-Christian areas of West Pakistan to spread the gospel and prepare the way for more extensive evangelistic efforts.

The pastors remain in a village a day or two, then move on to another. They have met with a friendly reception in all the Moslem villages except one, where they were forbidden to talk.

West Pakistan is one of the Board of Missions' Lands of Decision for the 1960-64 quadrennium.

'Deadwood' Alive?

Some churches, intent on eliminating "deadwood" from their rolls, are removing names without proper investigation, Dr. Harry Denman has told the annual meeting of the Board of Evangelism of The Methodist Church.

"Many churches write to members and state that if they do not make a pledge to the budget their names will be dropped from the roll," Dr. Denman, Board general secretary, said.

Other times, he added, churches lose touch with members and remove their names, only to discover later that they still live in the community.

Church Bell Still Rings

Shortly after fire razed the Chestnut Street Methodist Church of Gardner, Mass., in 1959, women of Wesley Circle sifted through the charred rubble for chunks of melted bronze.

They found 1,200 pounds—all that remained of the bell which for 82 years had summoned worshipers to the church.

The metal was shipped to a foundry and recast in 1,800 two-inch high bells, silvery bright and with two-inch handles. On the rim of each is the inscription: "Chestnut St. Methodist Ch. Gardner, Mass. 1877-'59."

The women offered the bells for $3 donations. With less than 500 remaining, they hope to complete "Operation Church Bell" by July and have a $3,000 profit to turn over to the building fund.

Bishop Dawson Retiring

Bishop Dana Dawson of the Kansas Area will retire at the close of the South Central Jurisdictional Conference in San Antonio, Tex., June 26.

Bishop Dawson, 67, could serve another four years before compulsory retirement but has elected not to for health reasons. He was chosen bishop in 1948 after serving pastorates in Oklahoma, Arkansas, and Louisiana.

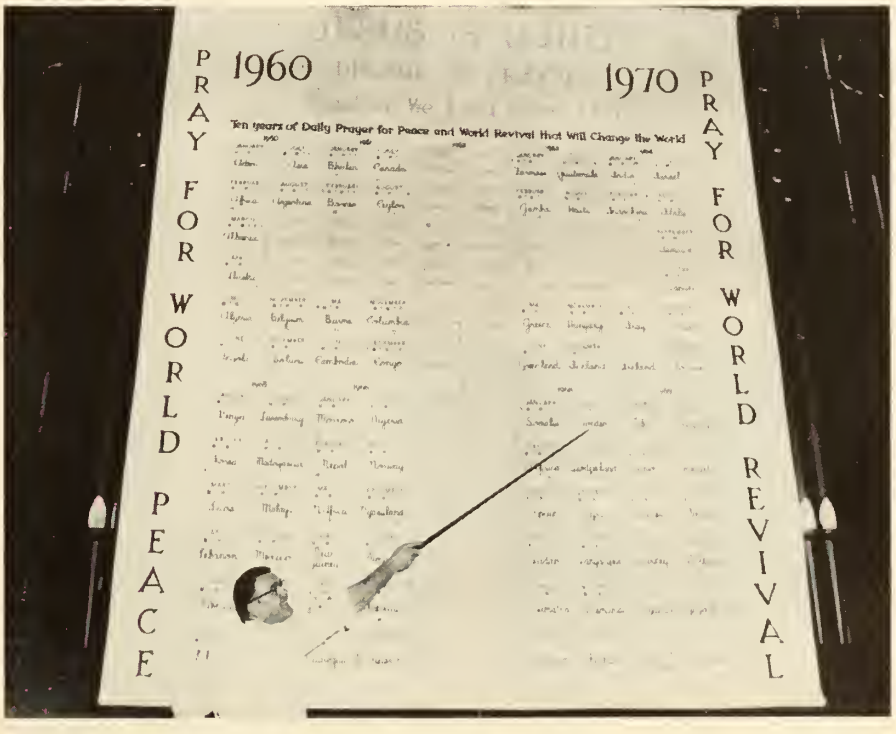
Board Raps Discrimination

The Board of Social and Economic Relations of The Methodist Church, has adopted a statement deploring racial discrimination in churches, institutions, employment practices, and housing.

"We confess with sorrow," the statement says, "that as a denomination we have failed to live up to our own pronouncements. In no section of our land have we carried out the teachings of our Lord with respect to race relations. Nowhere have we fully achieved the true nature of the church as a complete fellowship in Christ. This is all the more grievous since Methodism is a world church. . . ."

In other actions, the Board:

- Commended participants in recent sit-in demonstrations in the South for the "dignified, nonviolent manner" in which they conducted themselves.
- Deplored "unproved allegations" of Red infiltration of churches in an Air Force Reserve Manual.
- Reiterated its stand against capital punishment.
- Expressed concern over efforts to



Product of more than 400 hours' work, this Decade of Prayer *Calendar and its cross of golden threads was put on display at the General Conference. It was made by the Rev. E. F. Jones (shown with it), pastor of Central Church, Knoxville, Tenn., and his wife, and names countries for which to pray.*

have the General Conference endorse and authorize financial contributions to Protestants and Other Americans United for Separation of Church and State, asserting that POAU is "neither a Methodist nor wholly a Protestant agency."

- Condemned anti-Semitism.

Just What It Needed

The American Protestant Church in Brussels, Belgium, has made a remarkable comeback since the Rev. and Mrs. Kermit Morrison were sent there in late 1958. So reports the Board of Missions of The Methodist Church, which adds that Sunday attendance, once confined to a declining handful, now exceeds 120 persons and is continuing to grow.

Spiritual needs of the 3,000-person American community now are being met, the Board said. Currently, the possibility of a new building to meet the requirements of the expanded activities is under discussion.

Top World Problem: Food

Dr. Binay Ranjan Sen, UN Food and Agriculture Organization director, says adequate food for the world's exploding population is the greatest problem today.

He spoke at the 30th anniversary luncheon of Agricultural Missions, Inc., at which certificates of distinguished service were awarded three American Protestant missionaries *in absentia*—William V. Overholt (Methodist), Burl A. Slocum (American Baptist), and Guy A. Thelin (Congregationalist).

Dr. Ira Moomaw, executive secretary, handed the awards to representatives of the men, Dr. T. T. Brumbaugh (Methodist), Dr. W. Drew Varney (Baptist), and Dr. Alford Carleton (Congregationalist).

Agricultural Missions, an auxiliary organization for mission boards and other agencies in 56 countries, is related to the National Council of Churches.

Alcoholics to Meet in July

Some 10,000 members of the Fellowship of Alcoholics Anonymous will gather in Long Beach, Calif., July Fourth weekend to celebrate with toasts in coffee and soft drinks their 25th birthday.

AA has 250,000 members in more than 80 countries, but one large segment will not be represented—the 15,000 members in correctional institutions.

Catholic Bid for Aid Hit

Protestant clergymen in Maine have been urged to alert church people to the "implications" of a bill seeking public transportation for parochial-school pupils.

In a letter addressed to clergymen and legislators, the Maine Council of Churches charges that the Catholic Church is attempting to break down the traditional "intent and spirit of public education in Maine" by seeking public support for transportation to private schools.

This, the statement declares, is contrary to the intent of separation of Church and State. [See *Church and State Must Be Separate*, page 14.] The statement adds: "It is depressing that the Roman Catholic Church and the parents concerned who wish to provide a particular religious education for their children should at this time be unwilling to assume in full the costs incurred."

Singapore's Last White Bishop

Bishop Hobart B. Amstutz of Singapore has a wish—to be the last white bishop of The Methodist Church in Southeast Asia.

The missionary leader explained that he has been training national churchmen to assume posts of responsibility ever since he became head of the Southeastern Asia Central Conference four years ago. His Conference includes 10 different racial groups speaking an assortment of languages.

Holding awards received for absent missionaries are (left to right): Dr. Brumbaugh, Dr. Varney, Dr. Carleton. With them: Dr. Sen, Dr. Moomaw (right).

The Rev. John A. Dusenberry (left), associate pastor, and Mr. Keir receive $2-for-God earnings from Mrs. Agnes Clark, WSCS president, and Missions chairman A. H. Crowley.

Talents Raise $2,000

Immanuel Church of Waltham, Mass., distributed 375 new $2 bills to members last fall and asked that they be invested for the church—a modern demonstration of the parable of the talents. Now a final accounting reveals that more than $2,000 has been returned for use in Immanuel's Christian higher-education program.

The Rev. C. Malcolm Keir, pastor, reported members used many methods of investment. One family of three bought ingredients, baked pies, and sold them for a profit of almost $70. One woman invested in oils and painted a picture which she sold. Others sold a variety of articles from candles to baked beans, or produced a dinner and charged guests a fee.

Beat U.S. at Lay Preaching

British Methodists in Wales are outdoing Americans in recruiting and developing lay preachers, according to Dr. C. Lloyd Daugherty of the General Board of Evangelism.

"Every little Methodist church in South Wales," he said, "has two worship services virtually every Sunday, thanks to an adequate supply of lay preachers. This is in contrast to America, where many, many small Methodist churches have a worship service once every two weeks or only once a month because of a shortage of preachers."

Dr. Daugherty led 10 American Methodist ministers early this year on the first visitation-evangelism mission ever conducted in Wales by Methodists.

Million See TV Film

More than 1 million people already have seen *Stop Driving Us Crazy*, a TV cartoon on traffic safety [see *News*, February, 1960, page 72], the Board of Temperance of The Methodist Church now estimates. So far the film has appeared on more than 70 stations.

Churches Accused Of Failing Young People

Delegates to a recent White House Conference on Children and Youth were told that adults and churches are failing to meet youths' problems.

Dr. Milton J. E. Senn of the Yale University Child Study Center reported that a "surprisingly high ratio" of juvenile delinquents—as many as three out of four in some cities—are regular churchgoers. Young people, he asserted, in some Sunday schools are promised success "if they follow certain ritualistic practices [such] as attending church regularly, praying before a business deal, or calling on God to give them insight enough to outsmart the other fellow."

The Rev. John N. Berger, a Houston, Tex., Council of Churches' official, said the "Church has not been a significant force in the life of most juvenile offenders." Roman Catholic Bishop John J. Wright said priests and ministers blame the family for moral decay, families blame the schools, and educators—rightfully—blame the nation's spiritual leaders, while social agencies accuse all three.

The conference's 18 forums made 1,600 recommendations which will be published. They included:

That religious education be encouraged by released-time classes in schools.

That the federal government support education.

That there be more moral and religious training.

That a study be made of the effect of TV and radio.

That birth-control information be disseminated and family life strengthened.

That "discussion be encouraged among all segments of the population to further efforts at preserving religious liberty, freedom of conscience, and separation of Church and State."

Methodist delegates after the conference agreed that benefits are long range, not immediate and temporary. American parents, they decided, have a long way to go in redeeming themselves in the eyes of today's young people, who feel their elders are failing to face up to the challenges of materialism and other social problems.

Praises Safety Cartoon

The National Safety Council has praised TRAFCO's safety cartoon *Stop Driving Us Crazy* as a "milestone in education for accident prevention."

The cartoon was produced by the Television, Radio, and Film Commission of The Methodist Church to stimulate traffic-safety discussions by teen-agers.

The Council recommended its use by groups concerned with character guidance and highway safety.

Religious Arts Festival

The Methodist Student Movement will hold a religious arts festival in connection with its national conference in Columbia, Mo., next December.

The festival will include exhibits of photographic essays. Cash awards for the best amateur entries will be $100, $75, and $50. Details may be obtained from B. J. Stiles, PO Box 871, Nashville 2, Tenn.

Methodists Crusade Freely in Cuba

Bishop Roy H. Short, who recently directed an evangelistic crusade in Cuba, reports that the Castro government "has offered no interference to our work as a church."

The bishop oversees the Cuban Annual Conference of The Methodist Church. He says a wave of enthusiasm has flowed through Protestant churches since Fidel Castro came into power and that the churches are reaching into areas not previously touched.

During the crusade, American and Cuban Methodist pastors and laymen spoke to 45,319 persons, of whom 1,763 made decisions for Christ. Many now are enrolled in membership classes.

Dr. James E. Ellis, an official of the Board of Missions of The Methodist Church, reports a similar experience during his visit to Cuba. He says, "None of our Methodist work has been limited in any way by the Castro government."

The Rev. Ira E. Sherman, pastor of the Methodist church at Cardenas, Matanzas, wrote in a letter to TOGETHER that churchmen have complete freedom of movement and that there has been no attempt to take over property of The Methodist Church or any other. The only basis for such reports, he said, is the fact that Catholic institutions no longer receive "illegal favors from the government."

Mr. Sherman said he has seen no "anti-American sentiment whatever" in his 10 years in Cuba and that he and other pastors move about freely, speaking and taking photographs.

In answer to other questions, Mr. Sherman said government acts to help the people include lower rents and prices, improvements in sanitation, and establishment of more schools.

Ask Release of Dr. Uphaus

The Board of Social and Economic Relations of The Methodist Church has petitioned New Hampshire to release Dr. Willard Uphaus, who is serving a one-year jail sentence for refusing to divulge the names of visitors to a World Fellowship, Inc., summer camp in 1954-55.

The 69-year-old lay member of the First Methodist Church of New Haven, Conn., and executive director of World

Enjoy financial security in an insecure world

Thousands of men and women are happily unconcerned about the ups and downs of the stock market.

They are secure, and enjoy better-than-average returns on their money, large deductions in income tax, and a deep sense of satisfaction because they are contributing to the betterment of the world.

They are holders of American Bible Society Annuity Agreements.

In the 115 years the American Bible Society has been writing annuities it has never failed. During the Civil War, World War I and World War II—and even throughout the severe economic depressions following the Panics of 1873, 1893 and 1929—every annuity payment was made on time for the full amount. No wonder these annuities are recommended as safe, proper investments by so many banks and counsellors.

These annuities which are such a blessing to those who own them also bless mankind, for they help the Society in its vital ministry of bringing the Bible to people everywhere in their own language.

Prompt, full payments without fail for over a century

AN INCOME ASSURED

Send Coupon Today!

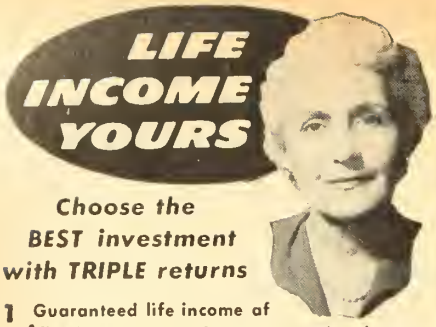
AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet T-60, entitled "A Gift That Lives."

Name_____

Address_____

City_____ Zone___ State_____



Choose the BEST investment with TRIPLE returns

1 Guaranteed life income at fixed percentage that never varies, is never late and not affected by economic conditions.

2 Absolute safety—annuity reserves in segregated fund managed according to N.Y. insurance laws.

3 Full response to Christ's command, "Go Ye . . ." because your money will eventually be used for world-wide missions.

Illustrated Booklet FREE

Write today for your copy of "BRIGHT HORIZONS". Fully explains The Annuity Plan, answers all your questions, illustrates missionary work at home and abroad. A helpful guide to wiser stewardship. Get your copy NOW. Address:

Attention of the Treasurer. Division of World Missions and Division of National Missions of the Board of Missions of THE METHODIST CHURCH Dept. T6-30-0, 475 Riverside Dr., New York 27, N. Y.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 12 70 Pearl St., Brookline 46, Mass.

How To Hold

FALSE TEETH

More Firmly in Place

Do your false teeth annoy and embarrass by slipping, dropping or wobbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today, at drug counters everywhere.

NATURAL COLOR

HASTI NOTES

Of YOUR OWN Scene

Delightful notes with a Spectrame Color reproduction of your own scene. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Unusual, popular, and saleable any time of the year. You may order as few as 100 boxes. Also available in black and white. Christmas cards of your own view are also money makers and can be combined with your hasti note order for quantity prices.

Write for folder with full information and prices

ALEX WILSON PUBLICATIONS LIMITED

Dryden, Ontario

U.S. orders shipped from Noyes, Minn., duty paid.

CENTURY CLUB

TOGETHER's Century Club this month adds the names of three more Methodists who have celebrated enough birthdays to qualify for membership. They are:

Miss Laura Nichols, 100, Sheboygan Falls, Wis.

J. C. Davis, 100, Marion, S.C.

Mrs. Lois Bement, 101, Springdale, Ark.

Names of other Methodists 100 or older and not published previously will be listed as received from readers. Please allow two months for publication.

Fellowship, Inc., was jailed last December by a Merrimack County, N.H., Superior Court judge for contempt of court after he refused to give the state the names during its investigation of alleged subversive activities. He was found guilty in 1956 and the case was twice appealed to the U.S. Supreme Court. Last June the high court upheld the conviction.

"Without presuming either to endorse or repudiate Dr. Uphaus' political or economic views," the Board said, "we believe him to be a fellow Methodist of high personal integrity and Christian commitment. We believe that he is being unnecessarily held in custody in violation of basic freedoms guaranteed by the First and Fourteenth Amendments to the Constitution of the United States and affirmed by the Social Creed of The Methodist Church. Therefore, we petition the state of New Hampshire for his release."

Dr. Uphaus has declined to release the names because of his religious convictions and conscience.

Bishop John Wesley Lord of Boston, the National Council of Churches, and others also have urged that Dr. Uphaus be freed.

Protest Bibleland Park

Pastors and ministerial groups in Upland and Ontario, Calif., have criticized as a travesty on religion a proposed $15-million Bible storyland amusement park.

They charged the park—a religious "Disneyland," but without carnival overtones—would make "ludicrous the principles of our faith," and "could endanger our long-established principles of Christian nature."

Promoters said the park, to be built near Cucamonga, would be a "dignified, if happy, presentation of Christian lore as found in the Bible." They explained that a board of Christian leaders would make sure "no religious sensibilities are offended."

Million for Rehabilitation

Investment of up to $1 million over a five-year period in the largest single rehabilitation project ever undertaken by U.S. Protestant churches has been voted by the Board of Managers of Church World Service.

The money will finance Project Doya ("mercy"), a professional rehabilitation operation for 3 million refugees in West Bengal and the Calcutta area.

The board has designated $30,000 for immediate start of the project and will seek to raise $300,000 in 1960.

Project Doya calls for education, medical, and welfare units for established refugee colonies in West Bengal; vocational-training units to prepare refugees for jobs in Calcutta industries; a unit in the Dandakaranya land-reclamation area, and a University of Calcutta campus unit to aid and train refugee students.

College to Honor Dr. Smith

Southwestern College's $500,000 College and Student Center, to be opened at Winfield, Kans., this fall, will be named in honor of Dr. Roy L. Smith, former *Christian Advocate* editor who now conducts the *Little Lessons in Spiritual Efficiency* column in TOGETHER.

A Southwestern graduate, Dr. Smith will be guest of honor at a dinner at Winfield November 11. During the evening ceremony, the renowned evangelist will be presented with an honor book, containing comments from friends and associates throughout the nation and names of persons who have contributed to the memorial building fund. An open house will be held at the Center the same week.

Dr. Smith

Dr. Smith was *Advocate* editor from 1940 to 1948, when he left to become a publishing agent of the Methodist Publishing House, a position he held until his retirement in 1952.

Italian Protestants Win

The National Association of Evangelicals reports that Italy, after years of opposition and delays, has published a decree permitting a Protestant mission to hold property legally.

The fight began in 1948 in efforts of the Italian Assemblies of God to incorporate. In 1954, the Council of State (Italian Supreme Court) ordered the government to recognize the Assemblies. The Minister of Interior did not draft the decree until 1956, and the

president of the Council of Ministers postponed signing it until late 1959 after the NAE asked the U.S. State Department for help.

Recently the decree was published in the Official Gazette—the final step in the 12-year fight.

NCCJ Rephrases Bylaw

To make clearer its membership qualifications, the National Conference of Christians and Jews has substituted "Christians and Jews" in its bylaws for "Protestants, Catholics, and Jews."

Dr. Lewis Webster Jones, president, said the new phrase does not limit participants as the old one seemed to do.

Appeals Tuition Ruling

The South Burlington, Vt., school board has filed notice with the state's Supreme Court that it will appeal a ruling forbidding it to pay tuition of pupils attending a Roman Catholic high school.

South Burlington, lacking a public high school, pays tuition for students who attend public or parochial high schools. The case is expected to reach the U.S. Supreme Court.

Court Acquits Minister

The Rev. Spiros Zodhiates of New York, a Baptist minister and general secretary of the American Mission to Greeks, Inc., has been found innocent by a Greek court of unlawfully using the title "reverend."

The Greek Orthodox bishop of Canea had asked for the trial.

Simultaneously, another court acquitted Mr. Zodhiates of "attempting to penetrate into the conscience of Orthodox people and convert them into Protestantism." The charge was based on his distribution of material from the U.S.

Eisenhower Honors Laymen

President Eisenhower has presented gold medals to two Methodist laymen for Distinguished Federal Civilian Service. They are Hugh L. Dryden, deputy administrator of the National Aeronautics and Space Administration, and Robert M. Page, research director of the Naval Research Laboratory.

Dr. Dryden, who holds a local preacher's license, is a member of Calvary Church, Washington, D.C. [See *Plowshares to Peace,* December, 1959, page 13.] Dr. Page teaches an adult Bible class at Congress Heights Church, Washington, on Sundays, then rushes eight miles to Camp Springs, Md., to direct the Bell's Chapel choir.

Gains in the Congo

The Methodist Church has made significant gains in the Belgian Congo

Seventy nations, the U.S. included, have issued postage stamps commemorating World Refugee Year. Above are examples of the stamps.

in the last four years, according to Bishop Newell S. Booth of Elisabethville [see *Change Comes to the Congo,* page 37].

As one of the Lands of Decision for 1956-60, the Congo received special evangelistic emphasis and additional funds and missionary personnel.

In two new areas—Kolwezi and Kindu—seven new congregations were established, churches and school buildings erected, and social centers provided. In the Lodja-Lomela region, 20 new congregations were started, new missionary residences erected, and Christian education initiated.

874,732 in Overseas Church

Christians "in full connection" with The Methodist Church overseas now total 874,732 persons, according to the Board of Missions. This is 100,000 more than in 1956.

Voigt Supervises Minnesota

The North Central Jurisdiction's College of Bishops has appointed Bishop Edwin E. Voigt of the Dakotas Area to administer the Minnesota Area until a successor to the late Bishop D. Stanley Coors can be named.

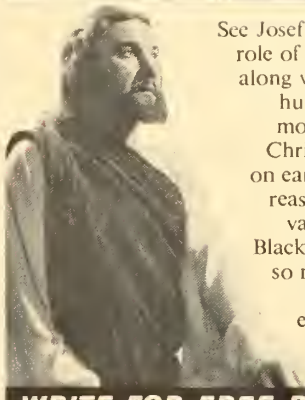
MSM Confab Dec. 27-Jan. 1

Approximately 3,500 college and university students from the U.S. and overseas are expected to attend the seventh national conference of the Methodist Student Movement next December 27-January 1 at the University of Missouri, Columbia, Mo.

Plans Brazil Mercy Mission

C. Winn Upchurch, public-relations director of Methodist-related Goodwill Industries in St. Petersburg, Fla., is planning a new mercy mission.

Last fall he visited Dr. Albert Schweitzer's jungle hospital in French

THIS SUMMER SEE...
ON THE GREAT OUTDOOR STAGE
Black Hills Passion Play

See Josef Meier in the role of the Christus, along with a cast of hundreds in the moving story of Christ's last days on earth. Another reason why your vacation in the Black Hills will be so rewarding, so delightful in every respect!
WRITE FOR FREE BOOKLET
Publicity Director, SOUTH DAKOTA DEPARTMENT OF HIGHWAYS
PIERRE 42, SOUTH DAKOTA

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.
Write for catalog F-2
BENTLEY & SIMON Inc.
7 West 36 St., N.Y. 18, N.Y.

GUEST HOME
IN WORLD FAMOUS
OCEAN GROVE, N. J.
Add to your income after retirement with this neat small guest home less than 2 blocks from beach. Fully furnished, ready to go—14 renting rooms, 2 kitchens, 2 lavatories, 1 bath, wide porches with ocean view. Can be converted for all year living. $10,500 (firm) with 60% mortgage available. For information write BRONSON AGENCY, 53 Main Ave, Ocean Grove or call Prospect 4-2080, Prospect 4-1058.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 123 Years of Service to the Church and Clergy 1960
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Pews, Pulpit & Chancel FURNITURE
EARLY DELIVERY ... WRITE FOR FREE CATALOG

J. P. REDINGTON & CO.
DEPT. 2 SCRANTON 2, PA.

Equatorial Africa and left 1,000 Goodwill dresses purchased by friends.

Colored slides of the trip have created such interest in the project that Mr. Upchurch now is collecting medicines, drugs, surgical instruments, and clothing to take to the Rev. and Mrs. Joseph Preston, missionaries working with Indians in a remote Brazilian jungle area.

CWS Relief Work Up

Church World Service, an agency of the National Council of Churches, shipped 356.3 million pounds of relief supplies overseas last year, 10 million more than in 1958, a late tabulation has revealed. The value exceeded $25 million.

The CWS' board of managers said the food, clothing, medicines, tools, and self-help materials supplied by American Protestant and Eastern Orthodox churches went to the destitute and underprivileged in 41 countries.

Greece received the most—84.4 million pounds. Yugoslavia was second with 69.4 million.

Deep Spiritual Concern

Recent Methodist evangelistic missions in Panama and Costa Rica have produced a "deepening of spiritual concern and a quickening of the spirit of Christian and Protestant witness," reports the Rev. Leslie J. Ross of the Board of Missions of The Methodist Church. As a result, he says, Methodist membership, now 1,205, is expected to increase 50 per cent.

At the same time that 22 Methodist pastors were preaching in the two areas, the Roman Catholic Church had 80 extra priests working in Costa Rica alone, he adds.

TRAFCO Maps New Series

If its funds will permit it, the Television, Radio, and Film Commission (TRAFCO) of The Methodist Church plans to produce a children's TV series in 1961. Officials say the Children's Television Endowment Fund, a memorial to three staff members killed in a plane crash last year, has passed the $9,000 mark. Income will be used for special children's TV projects.

In other actions at its annual meeting, the Commission asked the National Council of Churches for a statement presenting Christian standards of morality in movies, radio, and TV, and authorized a third series of *Talk Back* programs.

Seek Private Statue Site

Backers of a proposed *Christ on the Mount* statue in the Black Hills of South Dakota have announced they are seeking privately owned land for the site.

Originally they sought to erect the 50-foot figure on a promontory in the Black Hills National Forest, but decided to seek private land to avoid a conflict over use of public land for a religious monument.

Senator Francis Case (R.-S. Dak.), a leader in the nonsectarian, nonprofit group soliciting funds for the project, said, "If a site on government land is deemed most suitable, [we will] arrange for compensation . . . to avoid any problem or concern."

Studies Race Relations

Dr. Joseph B. Webb, pastor of First Church, Johannesburg, South Africa, and World Methodist Council committeeman, recently toured the U.S., studying race relations.

Working under a State Department grant, Dr. Webb attended the White House Conference on Children and Youth, visited several Southern states, conferred with white and Negro leaders, and attended the General Conference in Denver as an observer.

The Rev. Robert Chaplin, a Methodist minister, conducts Protestant services for polio patients in the chapel at famed Georgia Warm Springs Foundation.

Dominican Groups Merge

The General Assembly of the Evangelical Church of the Dominican Republic reports members last year reached a new high of 2,900 in 25 organized congregations.

High spot of the Assembly was consummation of a merger of the Evangelical Church and the Dominican Moravian Church (three congregations).

The Evangelical Church itself represented a merger of the mission work of three U.S. communions—The Methodist Church, the Evangelical United Brethren Church, and the United Presbyterian Church in the USA.

Fill Important Posts

Two Asian Methodists have been selected for important posts in the work of The Methodist Church overseas.

Dr. Kinjiro Ohki is the new chancellor of Aoyama Gakuin, Methodist-related school in Tokyo with 12,000 students, and the Rev. Charles Song is general secretary of the Korea Council of Christian Education. Dr. Ohki is a graduate of Ohio Wesleyan University, Mr. Song of the Candler School of Theology, Emory University.

Find Washington Letter

A letter written March 16, 1795, by George Washington to Virginia's Gov. Robert Brooke has been found in a vault at Methodist-related American University in Washington, D.C.

The letter tells of Washington's interest in establishing a college in the Capital. It was owned by Methodist Bishop John Fletcher Hurst, founder of the university, who died in 1903.

Estimates 1960-64 Needs

Methodists must organize 400 new congregations and spend $118 million for new churches in each of the next four years if they are to meet church-extension needs.

So reveals Dr. B. P. Murphy of the Board of Missions of The Methodist Church. He bases his estimates on a nation-wide survey of district superintendents and on Board studies.

"If Methodists are to maintain their present ratio of 5.8 per cent of the population, we must provide church facilities for an estimated 906,000 additional members by 1964," he explains.

Quaker Membership Up

The Religious Society of Friends (Quakers) reports a world membership of 194,862, or a gain of 1,840 over last year. Of this total, 121,658 are in the U.S. and Canada.

Largest (17,657 members in 91 monthly meetings) and oldest (280 years) of the U.S. societies is the Philadelphia Yearly Meeting.

Arthur S. Flemming, U.S. Secretary of Health, Education, and Welfare, is congratulated by Bishop Wicke (right) on election to the Methodist Hall of Fame in Philanthropy.

Other new Hall of Famers are (left to right): Pierre S. duPont, III, of Wilmington, Del.; Dr. Ulysses G. Jones, Johnson City, Tenn., and J. Webster Hancox, Spokane, Wash.

Four Given Citations By Board of Hospitals

Four laymen—an industrialist, a U.S. official, a lawyer, and a physician—have been named to the Methodist Hall of Fame in Philanthropy.

Those cited for outstanding contributions of time, service, or money to Methodist philanthropic institutions were:

Pierre S. duPont, III, Wilmington, Del., industrialist, who contributed to the Methodist Country House, a home for the aged in Wilmington.

Arthur S. Flemming, U.S. Secretary of Health, Education, and Welfare, Washington, D.C., who was honored for his "remarkable concern and contributions to better health and welfare for all people."

J. Webster Hancox, Spokane, Wash., lawyer, whose citation noted his 40 years' service as a trustee of Deaconess Hospital, Spokane.

Dr. Ulysses G. Jones, Johnson City, Tenn., who was cited for long service as trustee, physician, and surgeon of the Holston Methodist Children's Home, Greeneville, Tenn.

The citations were presented by Bishop William T. Watkins of Louisville, Ky., president of the Board of Hospitals and Homes.

Leaders Discuss Missions

The Methodist Interfield Consultation, representing 35 countries, has approved in principle a plan to strengthen The Methodist Church's foreign missionary force.

Some 135 leaders took part in the exchange of views. Their suggested plan would increase participation by overseas groups, give foreign missionaries more administrative responsibility, and make the missionary force more international and interracial.

Officials of the Board of Missions said the plan "represents one of the most important moves in world-wide Methodist missionary strategy in many years."

Sentence Jehovah's Witness

An Australian court has given Alvin L. Jehu, a Jehovah's Witness, a five-year suspended sentence for refusing on religious grounds to allow his son to be given a blood transfusion.

The infant later died of jaundice, and Jehu was found guilty of manslaughter. After hearing the sentence, he and his wife asserted they would take the same stand if placed in a similar situation again.

Relief Donations Double

Clothing and bedding contributions to Church World Service in the first two months of 1960 were almost double those in the same period a year ago.

A CWS report says 824,993 pounds were received as against 427,394 pounds in the same months of 1959. CWS is the overseas relief agency of 34 major U.S. Protestant and Eastern Orthodox churches.

Bible in 1,151 Tongues

The American Bible Society reports that portions of the Scriptures now have been published in 1,151 languages and dialects.

Complete Bibles are available in 219 languages, New Testaments in 271 others, and at least one book in an additional 661. There are an estimated 1,000 tongues in which no portion of the Bible has yet been published.

NEWS DIGEST . . .

NAMED BY PRESIDENT. Dr. Henry M. Wriston, a Providence, R.I., Methodist layman and educator, has been named by President Eisenhower to head the new Commission on National Goals. He has been president of Brown University and Lawrence College.

REACHING THE UNREACHED. The American Bible Society now has regional offices in Chicago, Los Angeles, and New York to distribute the Scriptures. Special emphasis is on

Raise ---- Money!

Send today for free sample of Mrs. America's favorite metal sponge, plus details of generous cooperative plan that has helped so many organizational groups raise money. Write to Gottschalk Metal Sponge Sales Corp., Dept. 28, Philadelphia 40, Pa.

GOTTSCHALK
METAL SPONGES

Since 1889 LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
ALTAR BRASSES & BRONZE TABLETS
PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 8, N. J.

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 52 SCRANTON 2, PA.

FREE BOOK TELLS HOW
CLOGGED SEWERS CLEANED INSTANTLY SAVES PLUMBING BILLS
Anyone can trigger new Flush Gun shooting air & water impact on difficult stoppages in pipe 1½" to 6": Rags, Grease, and Roots melt away when struck by hammer-blow in Toilets, Sinks, Urinals, Bathtubs, & Sewers 200 ft. Amazingly effective when air hits running water. Save Costly Plumbing Bills or start your own Business. Tear out Ad now & write address beside it for FREE BOOKLET or phone Kildare 5-1702, Miller Sewer Rod. Dept. T-6, 4642 N. Central Ave., Chicago 30, Ill.

Order Any Book
you see reviewed in *Together* at the publisher's advertised price—we pay the postage.
Cokesbury
RETAIL DIVISION of THE METHODIST PUBLISHING HOUSE
Atlanta 3 • Baltimore 3 • Boston 16
Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Los Angeles 29
Nashville 3 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2

FREE... SACRED MUSIC CATALOG
send request to
RODEHEAVER HALL-MACK CO.
150 Ninth St., Winona Lake, Indiana

NEW **MONROE FOLD-KING FOLDING TABLE LINE**
Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.
BIG NEW 1960 CATALOG FREE
Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE
THE MONROE CO., 59 Church St., Colfax, Iowa

CLASSIFIED ADS

Rate: Minimum charge—$10.50 (14 words). 75¢ each additional word. CLOSING SIX WEEKS IN ADVANCE OF PUBLICATION (15th). For use of "Box No. . . . TOGETHER": add $1.00. Address TOGETHER—Classified Dept., 740 N. Rush St., Chicago 11.

CASH MUST ACCOMPANY ALL ORDERS

BOOKS

NAME THE BOOK HOWEVER old we'll find it for you! All authors, subjects. Fiction, nonfiction. No obligation to buy. Books-On-File, Dept. TG, Union City, New Jersey.

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. TG, Grand Rapids 6, Michigan.

CAMPS

VACATION LAND: BEAUTIFUL LAKE, Christian atmosphere. Summer Cottages, several on lakeshore, by day, week or season. Lots and cottages for sale. Costs reasonable. Write: W. V. Turner, Supt., Methodist Camp, Clear Lake, Iowa.

FOR SALE

RECORDED ADDRESS 'PAIN,' delivered to and well-received by medical and religious groups, $5. Orsonic Records, 6 Nelson, Fredericksburg, Va.

WESLEY HYMN ALBUM—"OH, For a Thousand Tongues to Sing"—100-voice choir, soloists, special arrangements, ensembles. Director Glen Johnson, Dallas Collector's Item —RCA HiFi lp 33-rpm $3.95. Reply Box No. T-77 TOGETHER.

HELP WANTED

STAFF MEMBER, MAJOR IN youth work, drama, music, in rapidly growing suburban church. Southern California, couple-team desirable. Reply Box No. 75—TOGETHER.

MINISTER TO YOUTH OR Director of Youth Activities with theological training (to work with Junior and Senior High School Youth) in Methodist Church of 2900 members at Palo Alto, California (home of Stanford University). Write R. Marvin Stuart, Box 559, Palo Alto, California.

HEAD RESIDENTS FOR DORMITORIES of men and women. Write Dean, Taylor University, Upland, Indiana.

HOBBY MATERIALS

FREE! EXCITING CATALOG OF professional cake decorating supplies. Del Rey Guild, 275 Guild Bldg., Venice, California.

ARTIFICIAL FLOWERS, MATERIALS, novelties, foliage, florist supplies. Buy direct. Catalog 25¢ (refundable) Boycan Industries, Dept. T, Sharon, Penna.

OLD GOLD AND JEWELRY

CASH BY RETURN MAIL for old jewelry, spectacles, silverware, gold teeth. Wm. Pankey Co., 81 Madison, Memphis 3, Tenn.

HIGHEST CASH PAID FOR OLD GOLD, Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE Information. ROSE REFINERS, Heyworth Bldg., Chicago 2

POSITION WANTED

EXPERIENCED CHRISTIAN SECONDARY and elementary teacher desires summer employment as church or camp assistant. Reply Box 76—TOGETHER.

RESORTS

BAY VIEW—ON LITTLE Traverse Bay. Methodist Chautauqua. Colleges of Liberal Arts and Music. Ten weeks Assembly program, beginning June 26. Lectures, Concerts, Movies, Supervised play, Recreations, Water sports. Over 400 cottages. Excellent Hotels and Tourist rooms. Reasonably priced. Write: Bay View Association, Bishop Raymond J. Wade, President, Bay View, Michigan.

BROOKVIEW MANOR, CANADENSIS, PA. Serves church groups, Retreats, Conferences, vacations. Choice Pocono Mountain accommodations. Write early for reservations. The Edwards.

DELIGHTFULLY un-commercialized lake, mountain region. From $49 week, with meals. Weld Inn, Weld, Maine.

ARE YOU ENGAGED? THE Farm on the Hill, Route 1, Swiftwater, Penna., (Open all year) is a haven for newlyweds only. Your own secluded cottage, meals at our old Homestead, lots to do without a planned program. Write mentioning dates for picture story and booklet "Planning your honeymoon."

GARDNER-ROGERS HOMESTEAD—Vacation in this charm spot of New England, in a warm, friendly atmosphere of home-cooked meals, comfortable accommodations, beautiful scenery and refined clientele. Owner operated since 1900. Milk, cream, eggs and vegetables from our own farm. Shuffleboard, ping-pong, croquet, horseshoe pitching and picnics. Golf, swimming and fishing nearby. Brochure on request. Frank & Jessie Rogers, Middletown Springs, Vermont.

STAMPS

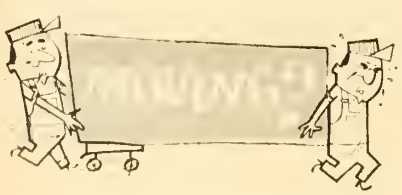
GIGANTIC COLLECTION FREE. Includes triangles, early United States, animals, commemoratives, British Colonies, high value pictorials, etc. Complete collection plus big illustrated magazine all free. Approvals. Send 5¢ for postage. Gray Stamp Co., Dept. TO, Toronto, Canada.

TOURS

SEE EUROPE 1960. Nine countries. Passion Play. Experienced guide. All expense 32 days under $1000.00. Write Rev. Mearl P. Culver, Ph.D., Rt. 5, Traverse City, Michigan.

SUPERB VACATIONS TO THREE CONTINENTS. Write for current season's itineraries. Mrs. W. F. Powell, 8016 El Capitan Dr., La Mesa, California.

VISIT EUROPE SUMMER 1960, adventure in Christian Understanding. Join travel seminar of approximately 30 persons. Membership open to all Denominations. Visit nine countries. Interviews with representative leaders, cultural events, including Passion Play at Oberammergau, sightseeing. Chartered bus for travel on continent. Transoceanic travel on regularly schedule commercial airlines. First class hotels. 41 days, July 28-Sept. 6. New York to New York—$1,447. Time pay plan available. Tour under management of Percival Tours, Inc., 183 Madison Ave., New York 16, N. Y., and 712 S. Curson Ave., Los Angeles 36, Calif. For information write to Seminar Leader, Everett W. Palmer, Minister, First Methodist Church, 134 N. Kenwood St., Glendale, Calif. Apply at once.



Tell it to TOGETHER..

Are you one out of five Americans that will be moving this year? Then you'll want to make sure you won't miss a single copy of TOGETHER! Send your address change 5 weeks in advance . . . including your current address label.

Make a Will that Remembers the Church

"Hereby perceive we the love of God" I John 3:16

reaching such groups as migrants, the blind, delinquents and their families, and prisoners.

1,000 STRONG. Dr. Elmer T. Clark, World Methodist Council secretary, reports 1,000 American Methodists are expected as delegates or visitors at the 10th World Methodist Conference in Oslo, Norway, in 1961.

SPECIALISTS WANTED. The Methodist Committee for Overseas Relief is seeking five agricultural specialists and a nurse to spend two years in Laos in a rural community-development program.

EXECUTIVE CHANGES. Two new appointments in the Woman's Division of Christian Service: Mrs. Frederic Zerkowitz, associate editor of literature, and Miss Florence Palmer, executive secretary for Southern Asia.

DEDICATE BUILDINGS. The Bishop Ryang Memorial Methodist Church, largest in Seoul, Korea, and named for the first Methodist bishop there, has been dedicated, along with a new $350,000 auditorium at Methodist-related Yonsei University.

CAMERA CLIQUE

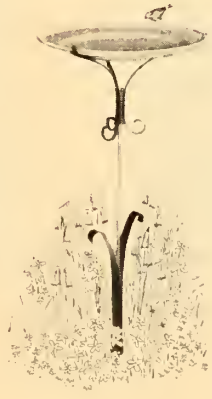
Square Talk: *That beautifully composed square picture which leads off this month's color pictorial* [Change Comes to the Congo, *page 37*] *was engraved from a "super-slide" shot on 127 film with a simple box camera. This points up an important fact: the resurging popularity of square-format 127 film is one of photography's most exciting new trends. Some experts even predict 127 will eclipse 35-mm. film, long the amateur's standard. Why? Well, super slides on 127 film—now available in most popular emulsions—give nearly double the transparency area for a few pennies more per slide. Results: crisper definition, and less grain in black and white enlargements. Now on the market are half a dozen or more baby twin-lens reflex cameras designed especially for 127 film; most newer 35-mm. slide projectors also handle the super-slides. So keep your eye focused on 127. It's booming!*

Here are photo credits for this issue:

Pages 2 & 3—Top L. & R.-Robert M. Maring, Bot. L.-E. H. Smith • 4—Floyd A. Johnson • 22 Bot.—Squire Haskins Photo • 23 Bot.—The 6 Watson Bros. • 34—Save-the-Redwoods League • 37—Mrs. Hugh Deale • 38-39—L. & Top Cen.-Board of Missions, Bot. Cen.-Leon V. Kofod, R.-Avery C. Manchester • 40-41—L. Leon V. Kofod, R.-Board of Missions • 42 Top L.-Mrs. Barbara Hartman, Top R., Dorothy M. Hickok, Bot.-Sally Reinecke • 43 Top—Rev. Billy Starnes, Cen. L.-Board of Missions, Cen. R.-Dorothy M. Hickok, Bot. & 44 Top—Donald E. Collinson • 44 Bot.—Rev. Elwood R. Bartlett • 47—Don Wooldridge • 53—RNS • 62-63-64-65—Terence Le Gonbin, Black Star • 66—World Council of Churches • 67—Methodist Information • 68 Bot.—RNS • 71—RNS • 73 Top—Will Sheppard • 76-77-78-79—Finis B. Jeffery • 15—George P. Miller.

All items are offered on a money-back guaranty. Prices are postpaid. Kindly enclose payment in check or money order. Do not send cash. Also mention that you saw the item in *Shopping Together*.

Shopping Together



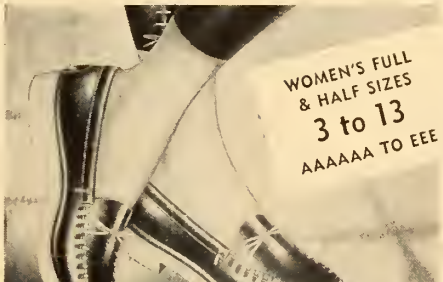
Beauty Bath—Simplicity and grace mark this lovely birdbath. Metal bowl, 16½″ across. moss-green porcelain enamel, dull finish, so birds won't skid. Iron stand is 28″ high with pointed end; easily removed for mowing. $4.95 plus 45¢ parcel post.
Malcolm's, 6309T Reisterstown Rd., Baltimore 15, Md.

For You—So proudly you'll wear this lovely, quality jewelry, discreetly decorated with the cross and shield. Simplicity in sterling silver, for all dads, mothers, and teens. Tie tack, 3/8″ diameter with guard, $3. Ladies Circle Pin, $6. Key Ring, $5.
G. S. Harvale & Co., Dept. FR. 100 Fifth Ave., New York 11, N.Y.

Hospitality Sign—Beckons friends, lets strangers know this is your "estate." Perfectly handsome for home or summer cottage, on a post lantern, gate, or wall. Raised letters shine at night. Aluminum bracket. Any wording, 17 letters and spaces. $3.45.
Spear Engineering, 470 Spear Bldg., Colorado Springs, Colo.

Musical Jump Rope—Miss Pigtails will become a professional jumping bean this summer with this wonderful jump rope—if she can keep it away from other family members! Music box in each handle plays as she skips. French import. $1.50.
Bryn Mawr Gifts, Dept. T60, Bryn Mawr, Pa.

Pastor's Prayer—A meaningful token of esteem for your pastor from you or a church group. Present him with this magnificently illuminated Luther prayer. Large scroll illuminated in the medieval tradition. Gold and 5 colors on parchmentlike paper, 19x25. $5.
F. R. Moerke, 605 W. 29½ St., Austin, Tex.



LIKE WALKING ON AIR—bouncy foam crepe soles. Over 225 sizes in stock! Choice leather, handlaced, flexible, smartly styled and quality made. Red, Smoke, Taffytan, White, Black. No extra charges for the hard-to-fit! All purchases subject to exchange or money-back. Fast delivery—COD's accepted. Factory-to-you Special Offer: $5.95 plus 50¢ post. **MOCCASIN-CRAFT, 58-YH Buffum St., Lynn, Mass.**

If Your Child is a Poor Reader

See how **The Sound Way to Easy Reading** can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price.
Bremner-Davis Phonics, Dept. Y-81, Wilmette, Ill.

POCKET SIZE TRANSISTOR RADIO with BUILT-IN SPEAKER&ANTENNA!

Incredible, but true! Transistor Radio Sets with built-in loud speakers and built-in antennas sell for up to $60.00—but you buy **COMET** a powerful, precision engineered, tiny (about cigarette pack size) TRANSISTOR Radio—for only $8.95 plus $1.00 for pkg. & hdlg., or **$9.95 in all!** Compare! You'll be astounded at COMET'S power, crystal-clear, REAL LOUD tone, selectivity, sensitivity, etc. Has following features: Powerful, permanent loud speaker; built-in Ferrite core aerial; 50 MW Zax output; new, strong 9V Battery. No ground or aerial needed. ALWAYS plays loud and clear. You MUST be thrilled or money refunded. Send only $8.95 plus $1.00 for pkg. & hdlg. or **$9.95 in all!** Order NOW! Or, to order C.O.D. send $1.00 deposit. Pay Postman balance on delivery. Order NOW! Supply is limited.
L & M Co., Dept. 0-65, Box 881, St. Louis, Mo.

Day-n-Night Mailbox Marker $1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that shine bright at night! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 482 Spear Bldg., Colorado Springs, Colo.

500 PRINTED NAME & ADDRESS LABELS 25¢

500 gummed economy labels printed in black with ANY name and address, 25¢ per set! In two-tone plastic gift box, 35¢ per set. 5-day service.

DE LUXE GOLD-STRIPE LABELS—500 FOR 50¢

Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift, perfect for your own use. Set of 500, 50¢. In two-tone plastic box, 60¢. 48-hour service.

Satisfaction guaranteed or your money back. We pay the postage.

Walter Drake 2606 Drake Bldg. Colorado Springs 10, Colo.

With the ROK Army helping on the labor, a new church will rise here—less than a mile from the front lines.

From war's devastation springs hope:

Along the 38th Parallel-*10 Years*

IN THE PRE-DAWN half-light of Sunday, June 25, 1950, Communist North Korean tanks and troops suddenly knifed across the 38th parallel and spilled into the Republic of Korea to the south. Thus began the world's first "limited war," a bitter, frustrating, 37-month clash that left a combined military and civilian casualty list of nearly 3 million—among them 33,629 American dead.

As the principal battleground, the Republic of Korea took the brunt of the punishment. More than 300,000 of her fighting men were killed, wounded, or listed as missing; there were at least 1 million more civilian casualties. In fighting that four times seesawed across the 38th parallel, 2.5 million persons lost their homes. Whole villages were flattened; farmland—needed if the southern part of Korea were to recover when hostilities ended—was pitted, scorched, and strewn with debris.

With the July, 1953, armistice, armed combat officially ceased. But for thousands of displaced families in the Republic of Korea, another battle—the struggle for a place to live, a decent means of livelihood, sometimes even for life itself—was only beginning. And it was then that Methodists, whose missionary zeal long ago had helped make of troubled Korea a land largely Christian [see *The Cross Over Korea,* October, 1957, page 11]—again stepped in to share the burden.

Today, Methodism's missionary concern is nowhere more evident than in a 1,500-square-mile Rehabilitation Area which is to be under United Nations' supervision until its fate is decided by a peace treaty. Bounded on the south by the 38th parallel, the line which cleaved Korea in two before hostilities, it extends as far as 35 miles north to the demilitarized buffer zone where the last battle line was drawn and where combat-ready UN troops today patrol a strategic frontier of the Free World.

Opening the Rehabilitation Area to settlement in 1955 fanned the dying sparks of hope for thousands of destitute Koreans, many of whom had been living in squalid refugee villages with no opportunity for self-support. Others, former residents whose farms and villages had been battlegrounds or who earlier had fled the Communist regime, longed to return to their homes. So, encouraged by then-President Syngman Rhee, the weary but hopeful migration began.

Among the first pioneers were many Korean Methodists, accompanied by their pastors. Although aided to some extent by the U.S. Army and by grants from the Korean and U.S. governments, they realized that rebuilding their homes, churches, and villages would take years—and that until the first crops were harvested from the blackened soil, the grim specter of starvation would hang heavy in the air. Most thought themselves fortunate to have two meals a day. Disease flourished because of the inadequate diet, the cold Korean winter, crowded living conditions, and lack of medical attention.

But even as the pioneers were sizing up their own

desperate plight, fellow Christians around the world were rolling up their sleeves to help. Soon medical teams, relief workers, and evangelists were visiting the Rehabilitation Area. The Methodist Committee for Overseas Relief began distributing hogs, oxen, chickens, ducks, rabbits, fertilizer, and seed through local churches. During the ordeal of the first year, direct relief in the form of rice and Chinese cabbage kept many loyal Christians from starvation. At one point, missionaries made hurried visits to all local churches in the Rehabilitation Area with funds which the neediest used to buy cabbage for making *kimchee,* a vitamin-filled Korean dish.

Life in the Rehabilitation Area today still is touch and go. But fresh hope and determination, nourished in part by far-ranging Methodist programs, spur the war-weary Korean settlers forward. For many of them, spiritual needs are as urgent as the need for adequate food, clothing, and shelter. Here again the church is responding warmly—and, as one result, is growing at a breath-taking pace. In the Chulwon District, part of which is within sight of Communist artillery, 35 Methodist churches now are active. Effective Christian witness is bringing additional converts into the church fellowship. With funds provided by Advance Special gifts from America, scores

Settlers in the UN Rehabilitation Area store Chinese cabbage underground for the winter. It is a staple in their meager diet.

Later

Tasty Korean foods make fellowship even more enjoyable as Christians meet in a private home.

With their church's steeple proudly displayed to Communist outposts burrowed in the hills beyond, Methodists gather for worship near war-torn Chulwon.

In villages without churches, Baptism (above) may be in the home. Dynamic witness by laymen has led thousands to Christianity.

of local churches have launched free schools—called Wesley Clubs—for children lacking tuition funds necessary to attend the public schools, which are not free in Korea.

The roots of recent emergency programs reach deep into Korea's history. A year after American missionaries began work on the peninsula in 1885, they established on the outskirts of Seoul the forerunner of Ewha University, now with about 6,000 students [see *Biggest Women's School on Earth,* November, 1957, page 35]. Thousands of Korea's future leaders are being trained in Methodist high schools—as was Rhee, "the George Washington of Korea." Adult Methodist membership in the Republic is approaching 50,000, and some 1,200 churches, charges, and meeting places serve a constituency of 350,000.

War on germs: Roving medical teams, some staffed by women doctors, treat hundreds daily in brief visits to Rehabilitation Area villages.

Together / NEW YORK Area *NEWS* Edition

JUNE, 1960

Bethany to Break Ground; Eisenhower Cites Events

President Eisenhower has sent a message to Bethany Deaconess Hospital, Brooklyn, in recognition of the six-story, $750,000 pavilion soon to be erected for maternity patients and the chronically-ill aged. Ground will be broken June 26 at 3 p.m.

The Chief Executive called attention to the important role the small community hospitals are playing to protect the health of our citizens.

Dr. Whitney

One thousand civic, health, and philanthropic leaders have been invited to take part, Edwin H. Mueller, hospital president stated, including Mayor Robert F. Wagner, Brooklyn Borough President John Cashmore, Congressman Edna F. Kelly, Abraham Multer, Victor L. Anfuso, and Francis E. Dorn. Dr. Arthur P. Whitney, a director of the hospital, will serve as chairman of the ground-breaking ceremonies.

The hospital recently received $1,000 from the First Methodist Church of Mt. Vernon, N.Y.

Deaconess Honored

Sister Lena Hempel, deaconess, was honored for 50 years of devoted service to Bethany Deaconess Hospital at a dinner at Bushwick Avenue Methodist Church, Brooklyn. Sister Lena, 72, was in charge of Bethany's maternity ward for 15 years and presently is in charge of the central supply room.

Few 'Fainting' Fathers

The fainting "father-in-waiting" is just a myth, according to workers in the maternity ward of the hospital. Only one man out of 572, who sweated out their wives' childbirths in the last year, needed medical attention, according to Sally Niedhammer, director of nursing, and that was for an ulcer.

Church Aids Missionaries

Centerport (N.Y.) Methodists have agreed to provide $1,500 toward the support of the Rev. and Mrs. Guy Garrett, missionaries in Malaya and Burma.

The Commission on Missions hopes to increase the amount to $6,000 in the next four years to give the Garretts total support.

The last of $110,000 indebtedness was paid at St. Marks Church, Brooklyn, in time for Bishop Herbert Welch to dedicate it. The church was consecrated in 1956.

How to Give and Save

The Methodist Hospital of Brooklyn, in a campaign to increase its endowment fund, has evolved a plan whereby donors can make capital gifts which will earn them a yearly income for life.

Field Chaplain Donald S. Stacey points out that donors are allowed up to 30 per cent deductions of their adjusted gross income under the Internal Revenue Code and cites the hypothetical example of a single man, 52, with an annual income of $25,000. He takes his $600 exemption and the $1,000 standard deduction, leaving his tax at $9,206.

"If this man were to put $9,918 into the hospital's Charity and Income Benefit plan," Mr. Stacey explains, "his income tax would drop to $6,942 and his $9,918 would yield income as long as he lives. His tax saving on the gift would be $2,264 and therefore his $9,918 worth of generosity would cost him only $7,654."

Youth Takes the Helm

The government of the Irvington (N.J.) Church was taken over for one evening by 33 young people who replaced officials of the quarterly conference in the presentation of annual reports.

One young person represented District Superintendent Raymond E. Neff and another played the role of the pastor, the Rev. Dr. F. J. Yetter.

Each participant interviewed the officer he represented to obtain a "job analysis" and gather information for his report. The program was sponsored by the Commission on Education of which Thomas A. Reilly is chairman.

Send Emissary to Ireland to Honor Irish Methodists

New York Area Methodists will mark the 200th anniversary of the arrival of Irish Methodists in the United States by sending a special emissary to Ireland to coincide with the New York celebration.

Dr. Lowell M. Atkinson, pastor of First Methodist Church, Englewood, N.J., will fly May 28 to County Limerick, Ireland, where he will preach June 2. He will return to the United States June 4.

Dr. Atkinson

A group of Irish Methodists headed by Phillip Embury and Barbara Heck left Ireland in the spring of 1760 arriving at Peck's Slip, New York City, in August. They founded the John Street Church where a drama will be presented June 2 to celebrate the anniversary.

Dr. Atkinson, who has been minister of the Englewood Church since 1955, has also served churches in Hackensack and Elizabeth, N.J. He has traveled widely in the interest of Methodism having served as leader of a pilgrimage to the Holy Land, Greece, and Egypt.

He was educated at Dickinson College, Drew University, University of Birmingham, England, and Oxford University.

Tells Casa Materna Story

The story and needs of the Casa Materna Orphanage in Naples, Italy, are being told by the Rev. Emanuele Santi, director, who is on a three-month tour of the United States on behalf of the institution. (See *Home for Naples "Bambinos,"* TOGETHER, August, 1958, pages 63-65.)

Dr. Santi is a member of the New York Conference and former pastor of the Castle Heights Church in White Plains. He went to Casa Materna three years ago to head the orphanage when his brother, Fabio Santi, was killed in an accident.

Cites Bi-Lingual Church

Jefferson Park Methodist Church in New York City was the subject of a feature articles by Alice Moldenhawer in the *World Telegram and Sun* with special emphasis on the bi-lingual ministry performed by the Rev. William Staszeski.

The story describes the summer camp program conducted by the church in New Jersey for children who have previously

known nothing of clean grass and country air.

The Jefferson Park neighborhood was formerly predominantly Italian but now also ministers to Negroes and Puerto Ricans in almost equal numbers.

Mr. Staszeski is an Argentinian who speaks Spanish and English with equal fluency.

New Horizons

One Area church which has extended the architectural horizons of other church builders is Calvary in Schenectady, N.Y. The new building is featured in the current issue of *Your Church* with four pictures and is the subject of stories in the *Schenectady Union Star and Gazette*. (See picture below.)

It was also the source for an exhibit at the 1960 Conference on Church Architecture in Minneapolis.

- Highland Avenue Church, Ossining, N.Y., has completed a $30,000 project including a new roof, additional lighting and a redecorated sanctuary.
- Ground has been broken in Washington, N.J., for an educational unit.
- Waldwick (N.J.) Methodists are planning to build a second floor on their $60,000 educational unit.
- A thorough survey of prospective needs in Towaco, N.J., by the Whitehall Church has resulted in approval of a master plan for construction of a new plant. The first of 16 units, each estimated to cost $8,000, is an education building. The church is about to celebrate its 100th birthday.
- The sanctuary of Westchester Church, oldest Methodist Church in the Bronx, was dedicated recently by Bishop Newell. The church was established at its present location in 1809. The present building was completed in 1949.

Council Hears Dr. Banks

Paterson (N.J.) Methodists figured prominently in the 15th annual communion and breakfast of the Greater Paterson Council of Churches.

The speaker was Dr. Sam A. Banks, assistant professor of pastoral care at Drew University, who warned the church must not give easy answers to man's despair but must provide a "reason to live."

Attend MYF Seminar

Five Area residents were among 70 persons attending the MYF's annual United Nations-Washington travel seminar.

Area representatives were Mrs. Phyllis Estus, Miss Alene Ford, and Miss Joan Wild, all of New York City; Bruce Hulbert, Port Washington; Ed Stack, Sea Cliff.

Thomas Vargish (left) shown with his father, Dean Andrew Vargish, of Green Mountain College, Poultney, Vt., is one of three New Englanders to be recently awarded coveted Rhodes Scholarships.

Van Der Bogert, Feibes and Schmitt, architects

A cross of natural light is the focal point above the altar of Calvary Church, Schenectady, N.Y., subject of magazine and newspaper articles and national interest.

Honored for efficient administration.

Dr. R. E. Neff Honored

A check expressing appreciation of First Church Methodists in Newark, N.J., for "six years of friendly and efficient administration" was presented recently to District Superintendent and Mrs. Raymond E. Neff at the Quarterly Conference.

Shown receiving the gift in the picture above are Dr. and Mrs. Neff. At left is the Rev. Benjamin W. Gilbert, who is serving his 11th year as minister.

Circulation Shows Gain

Circulation of the April, 1960, issue of TOGETHER magazine totaled 36,037 in the New York Area, according to figures released by the business office.

The total includes 7,907 in the Troy Conference, 7,586 in the New York Conference, 9,794 in the New York East Conference, and 10,750 in the Newark Conference.

Three more Area churches have joined the All-Family Plan. They are Wappingers Falls, N.Y., Fenimore of Brooklyn, and First Church of Port Washington, N.Y.

Drew News

- Richard W. KixMiller, vice-president and director of Celanese Corporation of America, president of Celanese Chemical Co., and also of Celanese Plastics Co., has been elected to the Board of Trustees. He resides in Summit, N.J.
- Dr. Franz Hildebrandt, Philadelphia Professor of Christian Theology, and Dr. Carl Michalson, the Andrew V. Stout

JUNE, 1960 Vol. 4, No. 6

TOGETHER is an official organ of The Methodist Church, issued monthly by the Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Publisher: Lovick Pierce.

New York Area—Bishop Frederick B. Newell.
Area Edition Editor—Mrs. Margaret F. Donaldson, 150 Fifth Avenue, New York 11, N.Y.

Subscriptions: Order through your local Methodist church. Basic rate under All-Family Plan is 65¢ a quarter ($2.60 a year) billed to the church. Individual subscriptions are $4 a year in advance. Single copy price, 50¢.

Second-class postage has been paid at Chicago, Ill., and at additional mailing offices.

Professor of Systematic Theology, have been awarded grants by the Commission on Faculty Fellowships of the American Association of Theological Schools for sabbatical leaves for advanced study in Europe. Dr. Hildebrandt intends to study at Dublin University and Dr. Michalson at the University of Strasbourg, France.

• Two of the twenty-one Danforth Foundation Internships for 1960-61 have been awarded to students at the Theological School. This program allows students to have a year of apprenticeship, between their second and third years of seminary study, on a college campus under careful supervision. James S. Sessions will go to Brown University, Providence, R.I., and Donald C. Thompson will go to Emory University, Atlanta, Ga.

• Undergraduates talked with representatives of 17 vocational groups at the Alumni Vocational Conference. Thirty-four alumni represented the fields of art, business, counseling, dentistry, elementary and secondary education, government service, journalism, law, mathematics, medicine, personnel work, scientific research, sales, religion, and social work.

News From Abroad

New York Conference women should be in no doubt about the effectiveness of their missionary activity, thanks to Mrs. Ruth E. Dain, secertary of Missionary Education and Service for the Poughkeepsie District Woman's Society.

Mrs. Dain has taken excerpts from the letters of four Conference missionaries and sent them to all Conference and district officers.

Her letter includes the following news from Dr. Mary Dumm, doing research in nutrition at Christian Medical College in Vellore, N. Arcot, South India: "I spent a day last week visiting schools, escorted by a retired Indian public health officer . . . The children sit cross-legged on the floor in orderly rows but are on their feet almost immediately as the headmaster and guests enter the room. . . . an impromptu program was usually put on for our benefit."

Conditions Congested

Mrs. Dain conveys the thanks of Marion Holmes in Queensway, Sibu, Sarawak, Borneo, for gifts of "needles, pins, plastic bags, wrapping paper, powder puffs, cosmetics, handkerchiefs . . . and sometimes even dimes and dollar bills."

A letter from Elizabeth Beale at Preston, Oriente, Cuba, refers to the transformation which took place in a year at Helguin City Hospital. "It was CLEAN!" she states.

Conditions are congested and there is insufficient care, she says and adds, "Many Cubans think their revolution has brought them liberation from tyranny and a promise of better economic conditions and that they are thus establishing a Kingdom of Heaven. But the greater revolution within the hearts of men has yet to take place; violence and hatred still prevail. I saw a poster in Havana with a picture of Fidel entitled 'Salvador de Cuba.' We know that only Christ can be that."

Mrs. Dain also refers to three other missionaries: Pearl Palmer who is at home in Cornwallville, N.Y., because of the illness of her sister; Helen Loomis, on furlough in White Plains from Malaya; and Dr. Mary Agnes Burchard in Vrindaban, India, who describes the prayer and praise service the nurses and staff hold daily and asks that the women of the New York Conference "unite with us in prayer for more effective work in His name."

Tests for Students

A Committee on Scholarship and Higher Education has been formed by the Commission on Education of Grace Church, St. Albans, N.Y., to offer guidance testing to students. Each student is given a series of vocational and personality tests and receives a report with suggestions.

The objective is to discover those likely to enter full-time church-related vocations, help students find a suitable college, and to establish a $200 scholarship from the local church.

Centenary Notes

The Aquadelphians, Centenary aquatic group, danced in the swim at the biennial water show, *The Flying Sixties*. Guest performers were Michael Lineweaver of Florida, a former member of the United States Army swimming team, and Margot Cabillonar of Douglas College, New Hampshire, AAU champion. Karen McElroy was the only student soloist.

Spilled Ink, student newspaper, won first place for the second consecutive year in the junior college printed newspaper division of the 36th annual competition conducted by the Columbia Scholastic Press Association.

Miss Susan Hewitt of Flemington, N.J., is editor.

Pastor Martin Niemoller (left), famous German minister, chats with the Rev. Richard Francis, Flushing Church pastor, during a speaking engagement there.

Bishop Wicke, Pittsburgh, visiting Demarest (N.J.) Church where he served from 1929 to 1935, talks with Pastor D. Folansbee and Mrs. M. Ketcham, charter member.

The Rev. C. A. Hewitt, pastor, lights first candle on cake commemorating 169th anniversary of Wesley Church, Belleville, N.J.

Thanks to members of the Summerfield Church, Port Chester, N.Y., the Paulus Jonathan family has resettled in the United States from Holland. They are living in Port Chester where Mr. Jonathan has found employment as an electro-mechanic.

The Short Circuit

The Rev. G. Roy Bragg of Metropolitan Duane Church, New York City, will deliver the baccalaureate sermon and receive the doctor of divinity degree May 22 at Wiley College, Marshall, Tex.

Miss Marilynn V. James, Official Board member at Fifth Avenue-State Street Church, Troy, is assistant treasurer of the Troy Savings Bank, the first woman to be elected an officer in the bank's 137-year history.

Two Area churches are on the itinerary of the Rev. Dr. Donald O. Soper, minister of West London Mission who is in this country to deliver the Beecher Lectures at Yale. He will speak April 22 at 4 p.m. at First Church, Hartford, Conn., and at 8 p.m. at the New Canaan Church.

The Rev. James H. Moore, member of Newark Conference and Drew graduate, is home on furlough from Korea where he has been director for three years of Korea National Christian Council. He specializes in evangelism through audio-visual aids.

Mr. Moore

Four Girl Scouts received "God and Community" Awards from Mrs. Dorothy Lee of the United Church Women at St. Paul's Church, Brooklyn. They are Maye Beth Hutton, Linda Smith, Arlene Almskog, and Donna Pletcher.

The MYF of New York East Conference is urging local MYFs to hold "Work Days for Christ" to help the MYFund. The three projects suggested are "Operation Car Wash," "Bring Home the Bottles" and "Operation Spring Clean-up."

The Rev. Albert H. Cann, retired member of the New York East Conference, was honored at a community birthday party in East Boothbay, Maine, where he resides.

Miss Florence Rieder of New York City is the new treasurer of the Woman's Division. She is a graduate of New York University and has had extensive experience as a certified public accountant. She belongs to Christ Church and is active in the Wesleyan Service Guild.

Miss Rieder

The Saranac Lake (N.Y.) MYF has been participating in a five-week course on Boy-Girl Relationships sponsored by the local council of churches.

The Rev. Dr. John M. Swomley, Jr., of the New York East Conference has been named associate professor of social ethics at the National Methodist Theological Seminary in Kansas City, Mo.

Lionell R. Driscoll, Jr., of Saranac Lake, is a freshman at the School of International Service at American University in Washington, D.C. He entered from his junior year in high school. His father is pastor of the Saranac Lake Church.

The Rev. and Mrs. Maurice Baker of Carman Church, Schenectady, N.Y., were honored at a surprise dinner in the parish house on their 40th wedding anniversary.

The sale of 1,000 daffodils in Centerpart, N.Y., yielded $300 for the purchase of robes for the children's choir.

Charles Parlin of Englewood, N.J., will deliver the commencement address June 5 at Lycoming College and receive the honorary degree of doctor of laws.

The Rev. F. J. Yetter of the Irvington (N.J.) Church is author of "Housekeeper or Homemaker" in the May issue of *The Christian Home.*

The Frankford Plains (N.J.) Church has been given a bus for transportation of church-school children.

New Staten Island Church

Charter members of Wesley Church, Great Kills, Staten Island, are shown in the picture below with District Superintendent Raymond E. Neff (center) who has administered membership vows to 40 persons.

The congregation is meeting in the Masonic Hall until a new church is built at Eltingville.

The Rev. Ernest Best (left of Mr. Neff) is supplying the church until Annual Conference when it will become a charge of the Rev. Charles Little, pastor of St. Paul's.

Paterson Evening News Photo

Re-elected at annual Parish meeting.

Re-Elect Officers

Officers of the Northern District Church Society and Passaic Valley Methodist Parish (Newark Conference) were re-elected at their annual meeting.

Shown above (l. to r.) are the Rev. T. B. Perry, Totowa, president; Miss Edna Blair, secretary; the Rev. Wilfred Wade, England, guest speaker; District Superintendent H. N. Smith. Standing are the Rev. Ignacio Rivera, executive director; David Doyle, Clifton, treasurer; the Rev. J. R. Cooper, host pastor; John Harding, Haledon, vice-president; the Rev. A. T. Smith, Passaic, program chairman.

Chatting with British Parliament member J. H. Cordle (right) at Presidential prayer breakfast in Washington are Sen. Carlson, Rep. Canfield, R. D. Gillespie, lay leader, Northern District Newark Conference.

Arden Photographers

Charter members of newly organized Wesley Church at Great Kills on Staten Island.

Hardship and self-denial, too, are woven into the fabric of recent Korean history. The national economy, which today must support more than 23 million ROK citizens, still is based on agriculture—yet, because of rugged terrain, scarcely more than a quarter of the land is tillable. The average farm—little more than two acres—must provide for families of half a dozen persons, often more. And for many, neither land nor nonagricultural jobs are available.

For too long, Korea has been buffeted. In 1910, land-hungry Japan annexed her. Liberated in 1945, she was split at the 38th parallel before she could achieve self-rule. In 1948, the UN supervised free elections in the southern half which established the Republic of Korea, but the Red regime to the north saddled the populace there with a satellite "People's Democratic Republic," which drove hundreds of thousands of refugees across the border to freedom. It was this boundary that Communist forces violated in 1950 in an abortive attempt to seize the entire country by force.

Today, 10 years after the Red invasion, the Republic of Korea looks to the future. Far better than most, her people know the menace of Communism. They sorrow for their relatives and countrymen still snared in the captive nation to the north. But they know that life must go on, that mouths must be fed, bodies clothed and sheltered, young minds taught. So it is that with continuing Methodist support, even in the shadow of Communist guns, they are working—and praying—together for peace.

Many of Korea's future leaders learn the three Rs in church-run Wesley Clubs, serving those unable to afford public-school tuition.

Hungry for spiritual truths, Korean children listen as an evangelist—using pictures—tells the story of Christianity.

Together

. . . an inspirational vacation companion

Subscription: $4 year, $7 two years. Group Club Plan Rate: $3.20 year. All Family Plan: $2.60 (billed quarterly to the church).

For further information write to
Together, 740 Rush St., Chicago 11, Ill.

Framed by tall, leafy trees and skirted by still waters, Mr. Kenneth Jacobson, co-counselors for beautiful Twinlow Camp, Spokane, Washington, use *Together* for devotions w family . . . Mary Kay, Rollie and Margaret Rose.

Yes, this summer, you'll find *Together* a delightful vacat panion. For not only does it inform and entertain you in mo leisure, but refreshes and enriches day by day.

Besides the regular features of faith that you can use f meditations, your editors have planned special vacation st your entire family will enjoy. Make certain your family reading *Together* this summer. Pack *Together* this trip.

MRS V M KING
OREW UNIVERSITY
MADISON
12
90 334695